

The American Friend

Old Series
Vol. XXXVII. No. 26

JUNE 26, 1930

New Series
Vol. XVIII. No. 26

The New Humanitarian

AN EDITORIAL

Over the Oregon Trail

THE EDITOR

Nebraska Yearly Meeting

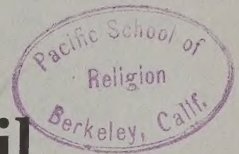
ALFRED YOUNG

The Hoover Pioneers

W. RUFUS KERSEY

The True Test of Discipleship

AUGUSTUS T. MURRAY



ON THE HORIZON OF THE CHRISTIAN CHURCH

ST. LUKE'S INTERNATIONAL HOSPITAL

The new St. Luke's Hospital in Tokyo is a Japanese-American enterprise under the supervision of the Protestant Episcopal Church, and is one of the very few medical missionary institutions in Japan. March 26, the corner stone for the first unit was laid. When completed, the hospital will have accommodations for 1,500 patients, and will include a college for nurses, a public health department, and a clinic for the care of the 12,000 school children and 130,000 residents in the Kyobashi quarter of Tokyo. Prince and Princess Chichibu and many other dignitaries of church and state were present at the corner stone ceremony. The Emperor has given \$20,000 toward the Hospital fund.

ACUTE SHORTAGE OF WELL-TRAINED WORKERS

There is an acute shortage of properly qualified family social workers and indications are this shortage will continue for several years, according to a statement issued by Ruth Hill, personnel director of the Family Welfare Association of America, a federation of 234 family welfare societies in as many cities of the United States and Canada. Returns from 75 cities on a questionnaire asking for estimates of the number of social workers needed during 1931 for additions to the staffs and to fill vacancies created by deaths, marriages, resignations, and promotions indicate that approximately 1,250 workers will be needed in 234 cities during the year by the family welfare societies and other welfare agencies working with families such as public welfare departments, Red Cross chapters, Catholic welfare leagues, Jewish social service agencies and others. "Answers to the questionnaire show the societies anticipate a 20% increase in the number of family welfare workers who will be needed in their respective communities during each of the next four years. On this basis, 6,000 or more new and properly trained workers will be needed for family welfare work by 1935."

INCREASE IN CHURCH MEMBERSHIP

Out of every hundred persons over 13 years of age in the United States there are today 55 church members, just as there were ten and twenty years ago; only 52 percent of the rural inhabitants belong to church as compared with 58 percent of the people living in cities; and nearly half the Protestant ministers are not graduates of either college or seminary. These facts, and many others that upset commonly-held opinions regarding the status of the Church, have been brought to light in an extended independent analysis of both published and unpublished Census data made for the Institute of Social and Religious Research by Dr. C. Luther Fry, who also prepared the official analysis of church figures for the summary volume of the 1926 Census of Religious Bodies which is soon to be published by the Government. In his report of his findings issued today by the Institute under the title, "The U. S. Looks at Its Churches," Dr. Fry shows that at least 62 of every hundred adult church members belong to a Protestant church, while 30 are Roman Catholics, and 6 are Jews. Women predominate in church membership; 48 percent of the males of the country over 13 years of age, and 63 per cent of the females being members.

CHURCH GIVING AS REPORTED LAST YEAR

The United Stewardship Council reports the sum contributed to various church purposes in Protestant denominations, with the average per member. A total membership of 23,367,360 in the United States and Canada gave, in 1929,

\$514,992,105. Of this amount \$406,069,808 was used for congregational expenses; \$79,857,761 for benevolences and included in budgets; and in addition, large amounts for non-denominational and interdenominational activities. The Southern Presbyterian Church holds first rank, giving an average of \$9.01 per member. The United Presbyterian Church stands second, with an average of \$8.49. The United Church of Canada holds third place, its average being \$6.35; the Reformed Church in America (Dutch Reformed), fourth, with \$5.68 per member; and fifth the Presbyterian Church, U. S. A. with \$5.26. This is for budget contributions only. In per capita gifts for all purposes the Baptists of Ontario and Quebec show the highest average, \$40.10 per member. Next in order is the Protestant Episcopal Church with \$39.72; the Northern Presbyterian, with \$34.89; Reformed Church in America with \$34.42; United Presbyterian with \$33.81 and Southern Presbyterian with \$31.91.

FELLOWSHIP COUNCIL UPHOLDS GANDHI

The following statement was adopted at a meeting of the Council of the American Fellowship of Reconciliation held in New York City, Friday, June 6, 1930. "The Council of the American Fellowship of Reconciliation has watched with deep concern the sharpening conflict in India between the British Government and the Indian Nationalists. We believe in the solidarity of human-kind. We consider racial arrogance a deadly sin. We deny the right of any nation (including our own) to conquer and exploit another. We therefore hold on principle that Great Britain has no moral right to maintain her rule in India except by the general consent of India's people, and we protest against her use of violence to maintain that control. We believe that Mahatma Gandhi's rejection of the method of war and his valiant attempt to displace it with methods of non-violence mark an epoch in the social advance of humanity. To this non-violent movement we give our definite support. We believe that a conference should be held between British and Indian leaders in order to arrive at some solution of the issues, but we feel that such a conference will be fruitful only if England concedes in advance India's right to independence and grants amnesty to all political prisoners arrested in the non-violent campaign."

HIGH COST OF CIVIL WAR IN CHINA

The *New York Sun* calls attention to the cost of China's civil war in terms of human life. The Province of Hupeh is cited as typical. Here statistics show the population to have been diminished by 4,000,000 in three years. This Province has not suffered from famine or pestilence, and there has been no general emigration. In 21 of its counties which lie outside the war zones, there was a normal increase of 1,000,000 in the population. Four million lives, at least, have been wiped out of the remaining forty-seven counties, through war and brigands. If the figures could be given for the whole of China during this period, in addition to losses by famine and pestilence they would be appalling.

Through the liberality of the board of foreign missions of the United Lutheran Church in America a sanitary engineer will be sent to Monrovia, Liberia, West Africa, to combat the encroachment of yellow fever in that country. The Liberian government will contribute \$15,000 annually to the mission board's \$7,500 toward a sanitary department. By special arrangement with the United States Department of State an engineer will be sent out from the office of the Surgeon General of the U. S. Public Health Service.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

Old Series
Vol. XXXVII. No. 26.

JUNE 26, 1930

New Series
Vol. XVIII. No. 26.

Entered as second-class matter, March 23, 1918, at the postoffice at Richmond, Indiana, under the act of March 3, 1897

The New Humanitarian

Substance of Address Given by the Editor June 9, at the Unveiling of a Tablet at Pacific College in Honor of Herbert Hoover

WE MAY ask ourselves, Why a memorial tablet to Herbert Hoover? We reply, not merely because he was a poor boy who became president. Men have risen to fame and fortune whose memorial tablets have become whitened sepulchers. Something more than fame is required to justify the tablet of recognition and respect placed in the halls of education for the consideration of plastic youth. Why, then? There are certain elements of sound achievement and true greatness that are requisite to such recognition. To the degree to which he manifests these, is a man truly great. We shall name a few which have characterized Herbert Hoover, assuming to begin with the primary virtues which constitute what we call integrity.

1. He has always had an insatiable thirst for facts. Not merely facts of the "ask me another" variety, but facts that are purposeful—facts as foundation for action. Most of us mean well toward facts, but we yield to brain fog and to the popular magazine. Therefore we either know too little or too much that isn't so. In traveling from continent to continent Herbert Hoover spent much of his time on shipboard. His traveling equipment generally consisted of a well stocked library from which he read history, economics, science, etc. These facts he matched by those of experience. He had them at his command in times of need. He did not depend upon guess work or what someone else told him, but upon the rock bottom facts which he had mastered.

2. A characteristic of the truly great man is that he exemplifies the frontier spirit—that spirit of adventure which ultimately pushes him out into the unknown; not only into the unknown of an ever new physical world, but into the unknown social and spiritual world. I like to think of Herbert Hoover as being a typical American in this respect, even in his family background. The Hoovers represent the westward course of the empire. After settling in Maryland we find them for two generations in North Carolina; then following the North Star of liberty and opportunity, two generations in Ohio; thence the trek to Iowa and on out to the Pacific Coast.

Accompanying the impulse of the frontier spirit, there is a disregard of a safe line of retreat. That prince of Norwegians, the intrepid explorer and humanitarian, Dr. Nansen, who died recently, has told

how he succeeded in traversing Greenland where others had failed. Previous explorers had attempted to conquer the barren wastes of ice and snow by starting from the west coast, which was settled, and going eastward; thus a safe line of retreat was maintained. Nansen considered the idea of reversing the order and starting from the east coast so that there would be nothing behind to invite a retreat, while the goal of achievement would be ever ahead. Experts and veteran explorers said he was foolhardy and that the thing was impossible. Where they failed, however, he succeeded. This disregard of a safe retreat does not imply rashness. It assumes a knowledge of the facts and a most careful appraisal of them: The great man must not doubt himself. As Shakespeare has said, "Our doubts are traitors and make us lose the good we oft might win."

3. Another test of the great man is how he acts at the crossroads of life—at the time of crisis and momentous decision. May I offer just one illustration from the life of him of whom we are speaking.

I have heard Will Irwin tell the story of those hectic days following the opening of the Great War when it became apparent that unless herculean efforts were put forth immediately, the Belgian people would perish. During those days Will Irwin was much at the front as a journalist and when in London made his headquarters at the Hoover home. Ambassador Walter Page, having observed the effectiveness with which the American engineer had directed the task of getting thousands of American tourists out of Europe, had asked him to head the commission for Belgian relief. Herbert Hoover paused to weigh the consequences. On the one hand, perhaps no engineer in the world had a better knowledge of the mineral and metal resources of the world, which the war would of necessity draw heavily upon for munitions. He had far-flung interests involving these natural resources. He was in a position to realize upon all the knowledge and business connections which he had been building up through the years. On the other hand he realized that whoever undertook the work of Belgian relief must be so completely above suspicion of self interest of every kind that he must cut loose absolutely from all business connections that would in any way involve his work. As Will Irwin says, it was a decision between comparative sacrifice and

complete renunciation. For three nights, narrates Irwin, he heard Hoover walking the floor above his room. Finally he came down to breakfast one morning and said rather casually, "Well, the fortune can go to pot." In short, Herbert Hoover had come to the crossroads where the clearly established sign posts left no doubt as to the direction in which the different roads led. Putting aside all thoughts of self interest, he chose the road which led him to espouse the cause of humanity.

4. Finally, there must be the strength of the humanitarian appeal—the quality of altruism. It is the test of whether one's interests are self-centered either for selfish possession or for the lure of achievement itself—the game for the game's sake—or whether, on the other hand, there is something within, a divine urge, that drives one ever to champion the cause of those in need.

The call today is for the new humanitarian. This humanitarian must be first a great social engineer. Despite the marvelous material progress that is ours, despite bewildering scientific achievement, despite our advance in popular education, despite increasing sophistication, despite the power and wealth of the United States, all is *not* right with the world. A few indications in passing. At Reno the other day a man gave over to his wife a million dollars a year; at the same time another husband shot seven little children because he was out of work, sick and desperate. What means wealth and prosperity in bulk when millions have not work with which to earn bread; when there is little sense of security for those who do have work for the time being? Can we leave it to impersonal economic laws to make the adjustment when increasing use of machinery throws more and more men out of work? When medical science prolongs life at one end while at the other it is increasingly difficult for a man past forty to get a job? In all our glorified statistics, our industrial planning, our disarmament conferences, we need to remember *folks*. In an address given recently at the University of California, Owen D. Young said that the great difficulty when diplomats and experts meet to solve the world's immediate problems is that they deal largely in abstract economics and politics, with leagues and conferences and forget the human faces, the palpitating human lives, which they represent. Governments exist for the people and not the people for the governments. Yes, we need the social engineer—one who combines the

social impulse with the knowledge and training to do something about it.

In the second place, the new humanitarian must be inclusive in his concern—he must have a mandate for all humanity. One of the dark chapters in our national history is that written by Congress following the close of the World War. Thousands upon thousands of people were dying of starvation in Europe, and finally an appropriation was passed providing for the purchase of food for the stricken people. But Congress attached an amendment to the effect that not one dollar of the appropriation should be spent for the relief of the children of enemy countries! On the other hand Herbert Hoover, espousing the cause of starving children regardless of nationality, went almost single handed to the relief of those in need and became the world's outstanding humanitarian.

Not long ago the representative of Mexico in Geneva was stricken with a very serious illness which required a transfusion of blood. Two or three hundred people at the world capital volunteered to offer themselves in the emergency. Of all the number, however, it was found that the blood of but three people "matched" that of the man in need. Their blood only, "mixed" with his. It is necessary for the new humanitarian's blood to mix with that of all humanity.

Finally, the new humanitarian must be a prophet and a courageous one. It is his to speak for people as opposed to privilege; to cry out, often first as a voice in the wilderness, against injustice; to make, regardless of consequences, the cause of the unfortunate and unpopular, his cause.

Whence shall come this Great Heart—this humanitarian of the future? Whence came he whom we are honoring today? Is it presuming to suggest that in the unhurried years of youth spent in a country community such as this, in the atmosphere of an educational institution such as this, the social impulse was nurtured into what became, in time of world need, a ruling passion? I think it is not presuming so to think. In the past so in the future, in some way if we would keep our souls and keep a proper perspective, we must find in such places as this or elsewhere the opportunity to think and to feel; to push back the tidal wave of things that threatens to engulf us; to keep our hearts sensitive to the deeper needs and higher purposes of humanity. Thus shall we continue, in time of crisis and emergency, to discover the new humanitarian.

The True Test of Discipleship

BY AUGUSTUS T. MURRAY

THERE are many significant utterances put in the mouth of Jesus by the author of that wonderful book known to us as the Gospel of John, but few, if any, are more significant, or reveal a more constantly enlarging wealth of meaning than the following: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth; and the truth shall make you free."

It will be seen at a glance that the words give us our

Lord's own test of discipleship; and the test is not at all the one which those who call themselves followers of Jesus have for the most part been wont to apply. There is in this utterance neither a word nor a hint regarding many things upon which the church has been inclined to lay great stress. He merely says: "If ye continue in my word, then are ye my disciples indeed."

Let us weigh the words, considering carefully all that they

imply. We shall find perhaps that the test contained in them is not less, but far more, exacting than those which a divided and distracted Christendom has been in the habit of applying. And in our consideration we should avoid a blind literalism, and seek rather to apprehend in its fulness the essential meaning of the great utterance with which we are concerned.

Thus studied, the phrase, "if ye continue in my word," falls in line with the all but identical phrase, "if ye abide in me," and with others often put in the mouth of Jesus, all implying an intimate, spiritual fellowship with him. Take a few moments and gather together the gracious promises which are prefaced by this searching statement. A few only may here be quoted.

"He that abideth in me hath eternal life."

"He that willeth to do his (the Father's) will shall know of the teaching."

"He that hath my commandments and keepeth them, he it is that loveth me."

"If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you."

The last passage cited, apart from its bearing upon the question before us, does more than any other single utterance of Jesus to interpret the mystery of prayer. The essential pre-requisite for effective prayer and the determining characteristic of discipleship are for Jesus one and the same: that we do his will, that we abide in him, that we be animated by his spirit. And his greatest apostle never spoke more truly, never was more plainly inspired, than when he wrote the words, "Now if any man have not the spirit of Christ, he is none of his."

If we look at the matter frankly, we shall see that here, as so often, Jesus brushes aside the non-essential, the external and the conventional—in a word, all the accretions that tend to grow up about a principle, vital in religious life—and goes directly to the heart of the matter. Modern churches make use of doctrinal tests; they require the acceptance of a formal creed; or they insist upon some prefatory rite before admitting an applicant to full Christian fellowship, but is not Jesus' test the only valid one? Is there some magical efficacy in the rite of baptism or in subscription to a formulated creed? Do these things of themselves prove that the one who conforms to the rite or subscribes to the creed is really "abiding in Christ," or living a life animated by his spirit? No; we must recognize that neither the performance of prescribed rites nor the giving one's assent to credal statements can be of basic importance. They may both go hand in hand with selfishness, with hardness of heart, with an un-Christlike spirit. "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my father which is in heaven."

But the great passage before us does more than give us the only valid test of discipleship. It gives us also one of the most wonderful promises contained anywhere in the Bible: "Ye shall know the truth."

The quest for Truth is a task that has appealed to the best that is in man ever since conscious life first began on this planet. It has been attended by heroic achievements and by pathetic failures; and ever, as men have thought that Truth was within their grasp, it has seemed to elude them, and they have found that they were cherishing in its place partial truths, incompletely apprehended and imperfectly formulated, so that the quest for ultimate reality must needs ever be undertaken afresh.

A moment's thought will show that this must inevitably be the case. It is not that Truth changes, but that man's capacity to apprehend Truth constantly grows. His attempts therefore to formulate and express it must be continually subject to revision. In the last few decades we have seen this illustrated with reference to men's views regarding the physical constitution of the universe as never before in human history; and one of the supreme tests of a man's intellectual

honesty is his readiness to readjust himself and his views of Truth in the light of the progressive enlargement of his intellectual and spiritual horizon.

To the many means by which men have sought to win Truth—observation, experiment, aided in this modern age by our instruments of precision, the telescope, the microscope, and all the equipment of the laboratory of the physicist, logical deduction, and hard thinking—Jesus adds another to which men have been as a rule singularly blind; for he points to the path of simple obedience as a means whereby increased spiritual insight may be won. "If ye continue in my word—ye shall know the truth." And who can measure the comfort that these gracious words should bring to troubled hearts? They do not stand alone. "I am the truth," he is made to say in another passage; and again: "He that followeth me shall not walk in darkness, but shall have the light of life." And another utterance, most clear and most heartening of all, should be added: "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him and will manifest myself unto him."

That is the gist of the whole matter. We live our lives surrounded by manifold perplexities and by unsolvable mysteries, and the message of Jesus is, "Follow me, and you shall know; keep my commandments and I will manifest myself to you." He exacts no credal statement; he imposes no rite or ceremony; but the result of following him, of continuing in his words, of keeping his commandments, is that we grow in knowledge and in the power of spiritual apprehension.

There remains one other thought. As through following our Lord we thus advance in spiritual understanding, we are made free; and among the multitudinous aspects of this freedom we shall surely most thankfully include the deliverance from false conceptions of Truth, from narrowness and bigotry, and the fatal tendency to cling to outworn formulations whereby men have sought to express Truth, instead of to Truth itself. None of these things should be allowed to stand in our way and hamper us, and prevent our entering into "the glorious liberty of the sons of God."

Washington, D. C.

A Word from the Editor

WHEN this issue reaches our readers we shall doubtless be riding the bounding billows enroute to Europe. We wish to leave a word of appreciation of the kind and generous interest which Friends have so generally expressed in our summer's trip and acknowledge gratefully the sense of anticipation on their part at the prospect of sharing our experiences through the travel stories and articles which we shall doubtless be sending the paper. In view of the nature of the tour conducted by Sherwood Eddy, the summer's work will be very strenuous and the time which we shall have to devote to writing during our absence is problematical. However, we cannot imagine our refraining altogether, some outlet and relief on our part being essential as a safety device! And when we get back—well, let readers prepare for the inevitable.

During the preceding weeks and months we have been gathering material for publication during our absence and are pleased to announce that readers may look forward to some notable articles during the summer months. Friends of the paper and of the Editor are cooperating most generously in this respect—so much so that it has almost seemed that they are eager to help facilitate matters for getting us out of the country for a season. We are as eager to go—and shall doubtless be just as eager to return. Sailing from New York June 25 on the *S. S. Republic*, the party goes first to London, where it will study conditions in England until July 21st. Of which, more later.

W. C. W.

At Nebraska Yearly Meeting

Far-Flung Frontier Needs Considered

THE Twenty-third Annual Meeting was held by adjournment from June 3 to 8, inclusive. Though not favored with so many visitors as is usual in our sessions, yet there appeared a greater number of our own members from over the wide-spreading area of the Yearly Meeting. Visitors who were specially welcomed included Charles O. Whitely, Mary I. Winder, and Alta L. Jewell.

The keynote was struck in the opening of the Ministry and Oversight Meeting by the quotation of Ps. 23:2, "Behold, as the eyes of servants look unto the hands of their masters, and, as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God, until that he have mercy upon us." We were directed to have our eyes on God to see his motions, our ears attentive to his voice, and our spirits obedient to his will. Each morning was opened with a short devotional season led by various Friends. These were seasons of much blessing, and steadied our minds, and unified our spirits before God.

Very refreshing also were the noon devotionals, led by Cecil E. Haworth, on the "Laws of Spiritual Growth." Very clearly, cogently, and beautifully he led through experience after experience and was followed by his audience with intense interest day by day. The evening hours of ministry were very helpful and one could wish there were space to tell of all the good things.

The business of the meeting was under the charge of M. H. Watson, assisted by Milo H. Crosbie, Recording; De Ella L. Newlin, Reading; and Stacy Mesner, Announcing Clerks. Hearts and minds were profoundly touched as we listened to the epistles from sister Yearly Meetings on our own continent and those from across the seas. London the oldest, Germany the youngest of these meetings with what tremendous and momentous spiritual upheavals between. Small wonder that we could sing in joy and triumph—"Faith of our Father's, living still,

In spite of dungeon, fire and sword."

The meeting was impressed with the unity of spirit and harmony of expression through them coming as they did from such diverse surroundings, but in that exemplifying again the great truth, there be many channels, but only one river of life.

That the business of the church is devotional and worshipful was proven by the readiness with which the meeting glided from one phase to another. The business was so beautifully handled that it seemed more like handing around sandwiches in a real spiritual picnic.

Throughout the whole of the business sessions there appeared to be no desire for aught but the greatest unity and harmony both in spirit and effort. Possibly Friends are realizing more and more the desirability of hanging together for fear of a worse fate befalling us.

In considering the "State of Society" we were led into deep heart searchings as picture after picture was brought to our attention. The knife, cutting deep into the sore spots, certainly hurt, but the operation will do good. Facts had to be faced, things we hoped for were not always so, but Friends called for the truth, and took the medicine and the knife even though the former made wry faces and the latter made us wince. The operation is over, the patient is off the operating table, had a good night's rest and there is every hope Nebraska Yearly Meeting is well on the road to a speedy recovery and to a much better career than ever before.

There can be no shadow of doubt when Mary I. Winder gets in front of an audience on the Peace Question she thoroughly enjoys herself, of course it goes without saying so does the audience. The Yearly Meeting had a wonderful time as we traveled out into the countries beyond the seas with her to guide: Paris Peace Pacts, London Naval Conferences, Hague Tribunals, Geneva gatherings. How we traveled, and what a lot we learned that was worth while.

Charles O. Whitely likewise had two messages. He hurled some things of tremendous import at us respecting our service to the coming generation. There was no uncertainty in the tone of his voice. Friends were convinced he meant what he said, and said what he meant.

Where do we go from here? might have been the challenging query as we listened to the reports read and discussed. China I know, Japan I know, but who are you? Where do you come from? Oh, yes, down in the southwest corner of Colorado. I do think I have heard you spoken of sometime. What did you say, your meeting is in South Dakota? Small wonder we know so little of each other with over 1,000 miles between our meetings. That is one of the situations to be faced in this great field. The harvest truly is great, but how few are the laborers. Doors of opportunity are open on every hand, but how to go in and possess the lands seems beyond our ability to fathom. These and kindred thoughts flashed into our minds as we considered reports.

A sparkling jewel flashed and scintillated here and there in the sessions of

the Yearly Meeting in the person of Alta L. Jewell. Brightness, color, light were flashed upon us by her illuminating messages. How joyously we followed her as she flitted from one mission station to another and gave us the big things concerning them. It is surely no exaggeration to say this meeting was never more interested than while listening to these messages, and it is equally safe to say a great awakening in respect to our missions has taken place.

President Ora W. Carrell led into a consideration of the work and needs of Central College. What a challenge was there! Do the people who live in all the comforts and luxury of the Eastern meetings have the remotest idea what is being done in this far-flung frontier of Quakerism? Is it possible that the sacrifice made by its Faculty is even remotely understood by the thousands of readers of THE AMERICAN FRIEND? I would like a thousand heads of Friends families to send a request to O. W. Carrell for some real live information about this college and then do what God would tell you to do in your own heart.

A new day in the Quaker calendar was ordered by the Yearly Meeting to be known and celebrated as Central College Day, and will be commemorated on the first Sunday in March of each year.

Those young people, how they inspired us old folk. Really had it not been that gray hairs on our heads reminded us of it the contagion was so great we would all have thought we were young again. It was great to note their enthusiasm and we praised God for their evident consecration to his service.

How glad, too, we are God felt it was not good for man to dwell alone and so he gave us our helpmates. What a help the women are! Auxiliary, Women's Missionary Society, Ladies' Aid, by whatever name they are known they are just the same indefatigable, wholehearted workers. Money to be raised, oh well, the women will do it; service to be rendered, leave it to the women. And so the work goes on. Yearly Meetings come and go but our women go on forever, often putting us men to shame by their faithfulness.

Into Yearly Meeting Sunday much was compressed. What a splendid rally at Bible School! So much of concentration was put into the lesson. Teachers all combined to express fullest thoughts in least possible words. The sermon theme was "Moral Covetousness." Covet earnestly the best gifts. The three gifts to covet were: The gift of God, Eternal Life; the outpouring of the Spirit of God; the gift of the kingdom of love. At the close of the evening meeting the Clerk read the closing Minute and Nebraska Yearly Meeting was a thing of the past.

A. Y.

Over the Oregon Trail

The Editor Is Among Those Who Tell

HOW strange are the quirks of circumstance! Forty or more years ago we were living the life of normal childhood along with other boys and girls in a little Friends community away out in Oregon. One of these playmates became a noteworthy world figure, having arisen to a position of great power and influence through a career as colorful as could well be pictured by flights of imagination. If one were to sketch even briefly the outline of that career, omitting actual names and presenting it as a romance, the story would be pushed aside as the fanciful but impossible narrative of a typical Horatio Alger story. How little do we realize the future possibilities of those whom we see about us in our everyday contacts!

This was the nature of our reflections the other day as we hurried westward over the Northern Pacific Railroad in response to an invitation from President Levi T. Pennington to deliver the address at the unveiling of a tablet in honor of Herbert Hoover in the halls of Pacific College. It was on a long ago Sunday afternoon that almost within stone's throw of where the tablet may now be found, a boy named Bert Hoover and his cousin, Tennessee Minthorn, taught the writer to walk on stilts. It was a proud day in our young career. The teacher continued to be the more adept in stilt walking, however, having finally contrived a pair of stilts high enough to carry him into the White House. We recall, too, those days when we attended together that temperance organization called the Band of Hope. It was indeed that, but how little did we realize that the *real hope* of that group was the quiet and unassuming lad who talked little but thought much.

If a prophet had been sent to Newberg to seek the Lord's anointed, it is doubtful whether he would have made the right choice without divine direction. There were no foretelling characteristics or achievements that would have pointed the prophet aright, but the lad whom perhaps few noticed as having marks of future distinction was tossed into the lap of destiny. Paraphrasing Bernard Shaw, "Those who can do; those who can't tell." We were asked to go out to the ceremonies at Pacific College to tell!

HOOVER DAY AT PACIFIC COLLEGE

June 9th of Pacific College Commencement Week had been set aside as Herbert Hoover Day in honor of its most distinguished son. The exercises began at 2:00 o'clock in the afternoon, when the memorial addresses were given in the audi-

torium of the College. Clarence J. Edwards, a member of the first graduating class of Pacific College and a boyhood friend of President Hoover, presided. "The New Humanitarian" was the subject which we chose as the theme of our address, the substance of which will be found on this week's editorial page. We were followed by Mayor George L. Baker of Portland, whose remarks of interpretation and appreciation were deeply discerning and happily appropriate.

Following the speeches, the audience repaired to the main college hall where the tablet was formally presented to the College by Alpheus R. Mills, Chairman of the Board of Trustees. Following brief speeches of acceptance by President Levi T. Pennington and Professor Chase L. Conover for the faculty and Ben C. Huntington for the student body, the tablet was unveiled by Amanda M. Woodward of Newberg and Anna B. Miles of Salem. The inscription on the tablet, written by President Pennington, reads as follows:

IN HONOR
OF
HERBERT HOOVER
Humble Country Boy
Earnest Student
Distinguished Engineer
Effective Administrator
World Philanthropist
Promoter of Peace
Eminent Statesman
President of the United States

—
A Tribute of
Love and Esteem
From
His Boyhood School
PACIFIC COLLEGE

The occasion was in the nature of a homecoming, particularly on the part of those who had known Herbert Hoover, the boy, in the community years before. Due to the stimulus of a staff correspondent of the Portland *Oregonian* accompanied by an *Oregonian* photographer, an "I Knew Him When—" club was formed on the spot. The organization lasted long enough to enable the photographer to get a picture of the group wearing the talismanic ribbon which indicated membership in the charmed circle, the photograph, along with others relating to the exercises, appearing in the Portland daily next day.

An interesting and properly sentimental part of the program followed in the nature of a pilgrimage to various spots about town with which the boy Hoover had been associated. There was

first the house in which he had made his home with his uncle, Dr. Minthorn; the pasture lot where he had tended his uncle's cows; the site of the old Friends meeting and Academy which he had attended; the old swimming hole where the boys of Hoover's time and long after gamboled in the cool and purling waters of the classic Chehalem.

In the evening a banquet was given, at which President Pennington, serving as toastmaster, introduced as speakers first, a series of officials who represented, respectively, the Federal Government, the State, the city of Portland, the state educational institutions, the independent colleges, and the city of Newberg. Friendly and "family" greetings were presented by Chester A. Hadley of Portland for the Society of Friends, Dr. Thomas W. Hester for the College Board of Trustees, Lyra Miles Dann for the College Alumni, Russell W. Lewis for the Faculty and Ralph E. Choate for the student body. Mingled with the felicitous expressions which might be expected on such an occasion, some very serious and thought-provoking words were uttered having to do with the extraordinarily heavy responsibility which the present times and issues lay upon the President and the responsibility which rests upon all loyal and high minded citizens to give him the support which he deserves in his attempt to meet these issues wisely and constructively. A message of greeting embodying this feeling was adopted by the banqueters and telegraphed to President Hoover.

Inasmuch as the President plans a western trip this summer, an invitation was sent him in the name of the Newberg Chamber of Commerce inviting him to make at least a brief visit to his boyhood home. In the meantime we have noted that he plans to accept this invitation, which will give his old-time friends an opportunity to greet him in person and give to him face to face something of the sentiment of pride and loyalty that pervaded the exercises on June 9th.

OLD ASSOCIATIONS RENEWED

In addition to the privilege of participating in these exercises, it was a happy experience to visit again the home haunts which we had not seen for more than five years and to mingle once more, even though briefly, with the good friends of earlier years. One could not live in a community until manhood and certainly one could not manage the town paper for several years without having a wide circle of acquaintances. Despite the rather disconcerting changes in the town, which the years have brought, there is hardly a place in Newberg and surrounding country that does not bring to mind some memory and association. Perhaps it requires the passage of many years and extended absence to give one a true

perspective and to enable him to prize properly the experiences which again become vivid on a visit such as this.

One cannot return to old home scenes after an absence of years without being made to realize how many there are who are missing from old-time associations. One has but to pay a visit of love and respect to the silent city of the dead to have brought forcibly to his attention that therein lie many more of old acquaintances than are still to be found in the land of the living. Among the graves of others visited were those of Herbert Hoover's grandmother and of his uncle and aunt with whom he made his home at Newberg.

PACIFIC'S CONTRIBUTION

This brief visit brought to our attention again the place and problem of our small denominational colleges. Here is Pacific College struggling now for its existence, as it ever has in the past, being hardly able to see a year ahead financially, yet making a contribution that is most meritorious to church and state. The quality of scholastic work done is manifestly good, but it is also good at the state institutions. There is certainly a great deal of significance in the fact, as related to us by a member of the Board of Trustees, that the College is peculiarly fortunate in placing its graduates as teachers in the state. The explanation is that the association and stamp of Pacific College have come to have a distinct connotation of character which is generally recognized and appreciated in that section of the country. Discerning school authorities who want scholarship plus character seem eager to avail themselves of the Pacific College product.

It is further significant that the average tenure of the faculty member of Pacific College is something like eleven years, if our memory does not fail us. This is implicit not only of praiseworthy loyalty but also of a continuing program of understanding and cooperation which produces such results as we have just indicated.

For nineteen years, President Levi T. Pennington has directed the course of Pacific College and without his absolute devotion and untiring efforts the achievements of the College during that period would have been impossible. Here and there in our chance traveling contacts outside of Newberg we met people of standing and influence from other parts of the state who spoke in the highest terms of appreciation of Levi T. Pennington and of his work not only at Pacific but in connection with other institutions of the state, in all of which he is well known and appreciated.

SEEING OREGON AT ITS BEST

Certainly our readers would not expect us to conclude this report without a few

remarks on Oregon scenery and products. Had we been a Californian we could not have resisted even this long. Early June is an ideal time in which to visit the Pacific Northwest. Someone remarked the other day on how unfortunate it is that in mid-summer, when the tourists visit the Northwest, the too prevalent smoke and haze make it impossible for them to know and appreciate the beauties of the western landscape and glories of the far horizons, marked by regal, snowcapped mountain sentinels. The atmosphere is clear in June, before the forest fires come, and if God ever made a more alluring part of his world we have not yet seen it. It occurred to us time and again that this trip which made it possible for us to refresh our memory as to the attractiveness and grandeur of our own western scenery was very timely. It will serve as a proper check upon us when we are inclined, later in the season, to allow our pen to rave over the allurements of European scenes.

An enthusiastic Oregonian does get his setbacks now and then, however. While riding along the north bank of the Columbia River and revelling in the incomparable view of the Cascade Mountains on the Oregon side, we yielded to the temptation to share our enthusiasm with a lady sitting beside us to whom the scenes were evidently new. "Yes, isn't nature wonderful," she responded to our enthusiastic suggestion. When Mt. Hood appeared, piercing the clouds in solitary grandeur, we could not forbear pointing out the picture. "Isn't that cute!" came the second response. Even so, our enthusiasm was too great to be easily quenched and at the sight of our old mountain friend we proudly spoke our feat in having surmounted its hoary heights. "Are there any rattlesnakes up there?" came the crushing query. After that we desisted and enjoyed the scenery in solitude.

As often as we have made the trip back and forth over the northern roads we always hail the prospect of another with keen anticipation. As one leaves the more closely settled sections of the middle west behind and finds himself out on the broad plains of the Dakotas, a sense of freedom, of breadth and of height comes upon him. He feels that he is again imbibing the spirit of the great west. Occasionally, in times past, we have noted the sign at some point or other, "This is where the west begins." We failed to note it on this trip, but as we passed through Jamestown, North Dakota, we noticed the sign, "Pantorium" in large letters over a men's clothing store. That means the same thing, we thought, though unconsciously expressed in sartorial terminology. It suggests the

true sense of expansiveness of the real west!

EMPIRE BUILDERS

We returned from the west on the crack train of the Great Northern road known as the "Empire Builder." It is named in honor of James J. Hill and those associated with him, who constructed this fine transcontinental system. It has always seemed to us that "Jim" Hill, as he was generally known, was a true builder as opposed either to a business man or to a speculator. Instead of building a road to points of trade and commerce already established, on the one hand, or on the other of dealing in railroad properties as a stock trading venture, he built a road with the idea of building up the country which his line traversed and of growing up with that developing country, so to speak. Honor is due him and to such intrepid engineers as John F. Stevens, who piloted the Great Northern through the hidden mountain passes of the northern Rockies.

On previous western trips we have always considered that three days and three nights were required from Chicago to Portland. Recently the schedule has been shortened for certain fast trains, such as the "Empire Builder," so that leaving Portland Thursday evening at 6:00 o'clock we were in Chicago Sunday morning at 9:15. As a matter of fact, we see no reason why the schedule should not be further shortened—and materially. Even the "Empire Builder" does not appear to one as a fast train and it seemed occasionally that it had to hold up, as it were, to keep from getting ahead of its schedule. We hazard the guess that some of these times one will be making the trip by railroad in two days and nights.

Traveling on these de luxe trains is a good deal like riding in a palace on wheels. The elegance and comfort of a lounge car with a sun parlor at the rear gives one practically all the advantages of a good hotel—even including the radio! Instead of the humanly devised movies one enjoys the passing panorama of landscape and snow-marked mountain ranges. So far as the cuisine of these transcontinental roads goes, one can easily improve on the best of hotel fare and at less money. How the management can supply so marvelous an array of excellently prepared food at the prices which they ask, passes our understanding. Perhaps the stiff competition for patronage between these transcontinental roads is partly the answer. If so, we would like to stimulate a little more competition from Richmond eastward.

FOLKS—MOST INTERESTING OF ALL

On these long runs across the country one makes acquaintances and even friendships comparable to those which

are possible on shipboard on an ocean voyage. After all, people are always more interesting than scenery, however entrancing it may be. Had we the time we would indulge in a series of little pencil sketches of folks whom we observed and met. There were several aboard armed with passports on their way to Europe, some of these obviously being teachers. There was an elderly lady, born near Berlin in Germany, but who from childhood has lived in Minnesota, who was going out to Seattle to visit a married daughter and whose eyes on the first morning out were misty with a touch of homesickness for the daughter and the old home, which she had left behind. There was the elderly couple opposite us, the feminine half of which was always worrying lest her husband had mislaid their tickets. When he would expostulate and reassure her, she would say, "But I don't want to be put off." We heard them fussing about it when they got on the train one night after we had retired. The next morning she began on the subject anew. "Now don't start that up again!" he said, standing in an effort to quiet her. "Sit down!" she exclaimed. Thus, we thought, runs the "River of Romance!" as a matter of fact, these lovely old people were dearly devoted to each other.

The years do bring some changes. It was not very many years ago that the presence of several ladies nonchalantly smoking in the lounge car would have caused considerable comment and a lifting of the eyebrows on the part of scandalized fellow passengers. Now, however, the spectacle seems to be taken thoroughly for granted, as a mere incident of accepted procedure. Is this a suggestion of the marked progress of our era? Or are we merely making a circle, recalling the days when the great-grandmothers of these cigarette smoking ladies puffed at their pipes as they made their way westward over the old Oregon trail? Deponent saith not!

W. C. W.

WHITTIER ACTIVITIES

The Council of Religious Education of Southern California held a very happy gathering in Los Angeles, May 22, 1930, in the form of a Banquet in honor of Dr. W. C. Pearce, General Secretary of the Council. He has been forty years in the cause of Religious Education and as a fitting climax to his eventful life this banquet was held. Dr. Walter F. Dexter, President of Whittier College gave the address of the evening in his own interesting way. Whittier Friends who were in attendance were—Dr. Louis T. Jones, Prof. and Mrs. Walter J. Homan, Dr. Roy L. Van Deman, Mattie Gregg, and E. L. Gregory. Dr. Edwin McGrew

of Pasadena was also at the Whittier Table and felt very much at home.

I. Henry and Charlotte Johnson are both members of the Yearly Meeting Missionary Board and are much interested in all mission work.

Mr. and Mrs. C. A. Rees, in company with another couple, recently made a "Goodwill" trip into Mexico, on behalf of the Los Angeles Chamber of Commerce. They felt that the chain of Friendship was strengthened by the visit.

The Berean Class of the Adult Bible School Department led the mid-week service on May 28, Bertral McClean, teacher. Edith Smith had charge of the service; Verln Pemberton led the singing and also sang an appropriate solo. Alice Hockett presided at the organ.

The mid-week meeting of June 4 was in charge of the Church School, Louis T. Jones, General Superintendent, presiding. "Child and Home Week" was ably discussed. Miss Stone of the Penn Street School gave a helpful talk. The room was so arranged with household furniture, including a number of floor lamps, that one felt the home atmosphere.

On May 29, the Esther Baird Mission Circle met with Sadie Trueblood at her lovely rural home. Caroline Trueblood spoke on "Mothers of Missionaries." She was assisted by Grace White, Mrs. Hill, Anna Votaw, Elva Seale, Caroline Hunicutt, Mrs. Hawley and Mrs. Channess, all of whom are Mothers of Missionaries, as is also Caroline Trueblood.

High Point Has High Score

When Tom A. Sykes and his assistant, Anna Mendenhall, received word of the special half-rate offer to new subscribers—one year for one dollar—they proceeded to do something about it. Result—they sent in a list of twenty-five new names from High Point, North Carolina, Meeting. Such hearty and prompt cooperation is publicly acknowledged and deeply appreciated.

Our subscription list could be doubled if the leadership in each of our local meetings would make a similar energetic effort. Will not the friends of the paper prove themselves at this time? Not for the sake of the paper but for the cause of which it is the spokesman. Many are doing so—we urge others to join us in the effort.

What Is Being Done in Your Meeting?

THE AMERICAN FRIEND

RICHMOND, INDIANA

Lydia Cammack entertained the Whittier W. C. T. U. at her home on Memorial Day. Stella Frances Jenkins spoke on W. C. T. U. work in Japan.

Mrs. Ella Pearson Smith, had a surprise birthday party on Memorial Day, celebrating her 83rd milestone. She resides with her daughter and husband, Mr. and Mrs. J. W. Marshall. Guests were present from Orange, Bell, Santa Ana, El Monte, Downey and San Marino.

G. W. Milhous is teacher of instrumental music at the John Muir School in Whittier.

Mrs. David Painter is visiting her old home in eastern Canada, for the first time in thirty-seven years.

Mrs. Frank Owens has just closed two terms of outstanding success as president of the Whittier Women's Club. She has now received an appointment on Federation Extension Work of the Los Angeles district.

The sermon themes of our pastor on June 1 and June 8, were respectively, "Preparation for Pentecost," and "Responsibility of Pentecost."

The messages were in sacred keeping with the Pentecost of long ago.

William Weiler and his young son, William, of about twelve months are on a few days' visit at his parental home in Boise, Idaho.

There is nothing that blinds the soul so much as selfishness; and consecration means the crucifixion of self and self-will.—R. P. ANDERSON.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee
CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia, Pa.

NEWS FROM VIENNA HOSTEL

The quarters of our Vienna Goodwill Center run around three sides of a large court, three or four stories from the ground. The Hostel part has three pleasant bedrooms, all with windows looking out into a balcony overlooking the court; and for the middle bedroom this window was the only entrance, except through the other rooms. The Hostel Report for May mentions, in addition to the April spring cleaning and redecorating, "with permission from the landlord we made a door of one of the windows of the middle bedroom, thus providing a proper entrance from the balcony. Former guests who have occupied this room and climbed through the window at some personal peril, when the adjoining rooms were both occupied, will appreciate the great advantage of this change.

"Joseph Schillinger," continues the report, "our helper in the Center, well known to many old workers and Hostel guests, completed in April ten years of employment with the Relief Mission and the International Center, and in recognition of his ever cheerful and faithful service throughout this time, we presented him with a bonus, a cake and a testimonial."

IN JAPAN

Japan Yearly Meeting, writes Hugh Borton, one of our representatives in that country, was held over the week-end of the 5th of April. "Although the meetings were attended by only about fifty Friends, there certainly was a sincere spirit throughout the groups of meetings."

He adds that he has been very busy since the return of Gilbert Bowles from China. He helps Gilbert Bowles with various tasks of international interest three times a week. "Wednesdays I go to the Seisoku School; the dormitory boys have been coming back from their vacations, and there have been problems to talk over with them—(the Longstreth Memorial Dormitory, of which he and Elizabeth are wardens). I am also trying to systematically keep up a few hours a week Language Study.

"This morning I have been helping with a translation of a notice the Japanese Opium Abolition Movement is sending to the foreign press here. The recent visit of the Investigation Commission of the League of Nations on the Opium Question seems to have revived

the interest in that subject here in Tokyo."

RIISING GENERATION IN GENEVA

The Children's Sunday school is one of the important activities of the group of Friends studying, working with the League, or connected with the Quaker Center in Geneva. This constantly changing group is a reflection of Friends the world over. Many of the Friends are quite new members, so that much of the work is more experimental than is usual in an old and established meeting. The business meetings are lively and helpful, while the meetings for worship are among the most "wonderful" that Bertram and Irene Pickard (now in their fifth year of service at Geneva) have ever attended.

The Geneva group (now including about 40 adults and 20 children) centers, of course, in the Center. In fact, it would be difficult to conduct all the activities of the Center without the active cooperation of these Friends from many lands. As a Friends' organization, they carry on Saturday afternoon socials, a study circle, and the Sunday school. The school now has three classes, under the energetic leadership of Phillips Bradley, well known to New England Friends. The three classes, children and teachers, meet first for a little meeting for worship, with a hymn and silence, before separating for separate class work.

"Unfortunately in the middle of March, measles and whooping-cough swept over the schools of Geneva, and there were so many casualties among the Quaker children that the Sunday school had temporarily to close down. This is a great pity, for the children were much enjoying the school and the value to the parents has been as great; for in the various parents' meetings to discuss the organization and teaching at the school, there

have been most vividly interesting and stimulating discussions upon the problem of religious education in general, and upon the particular problems faced in Geneva."

FROM FRIENDS SERVICE COUNCIL

Erling Kjekstad, lately of the Polish field, has been fairly active since his return to Norway in giving lectures as peace propaganda, on the relief work in Poland and Russia, etc., and has found great interest in Norway in this aspect of the work of Friends. A number of slides on Polish work have been sent him.

The Polish Industries Department lately presented its balance sheet for 1929. The net sales (after deducting trade and other discounts) total over \$20,000, showing an increase of nearly \$3,000 over 1928. The expenses meanwhile were less. The London Department looks forward to another busy year in collaboration with the two Polish ladies, who have taken over responsibility for the Polish end of the work. Parcels are being received regularly from Poland, and there is every indication that the industry will be carried on very satisfactorily.

Mrs. Anderson reported recently on the relief schemes which she has initiated in Bulgaria. These are many and varied, an important one being the planting of cherry and mulberry trees and grape vines. In place of the scheme for providing cows (which fell through owing to lack of cooperation on the part of the local authorities), she has now arranged for the planting of a piece of land near Gorna Vodin with seeds for fodder. The purpose of this is by means of improved fodder to increase the supply of milk, some of which will then be available for Stanimaka.

It is interesting to note that the Metropolitan Life Insurance Company announces that during the first ten months of 1929, 3,079 of its policy-holders were killed by automobiles. It would seem that automobile accidents are constantly increasing.

WESTTOWN SCHOOL

Founded 1799

A co-educational country boarding school
maintained by Philadelphia Yearly Meeting

For catalog and information address:

JAMES F. WALKER, Principal
WESTTOWN, PA.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

THE HOOVER PIONEERS

Editor THE AMERICAN FRIEND:

Among the earliest comers to the southern part of Miami County, Ohio, were John Hoover (b. 1760) and his wife, Sarah Byrket (b. Ninth mo., 20, 1767). In the language of the old records—my grandsire's note books—"He was the first member of Friends to settle in these parts. He came out from Randolph County, North Carolina, in 1801, and early in the spring of 1802 settled one and a half miles southeast of where the old West Branch meetinghouse now stands. He came with a good-sized family of children and some were added to it after their arrival. The children were: Henry, Catharine, Susanna, Elizabeth, Noah, Solomon, Abram, Jesse, John and Joseph. Sarah and her children came into the church at an early day here, all except Henry, who never became a member. John and his wife both died on the old farm—he in Eleventh Mo. 18, 1831, in his seventy-second year, and she in 1843, in her seventy-seventh year." Henry Fouts, possibly a kinsman of the Hoovers, is listed as an attender of the meeting, not a member, who had come in 1801, and also resided southeast of the meetinghouse.

There were other pioneers of the Hoover name, brothers or cousins. Andrew, Jesse, Jacob, Daniel and David. They also are to be listed with the Carolina contribution to Miami and neighboring counties. The last named—David—in his autobiography, quoted extensively by Dr. Weeks in "Southern Quakers and Slavery," pp. 280-282, claims as his grandfather, Andrew Hoover, who left Germany when a boy, married Margaret Fouts, in Pennsylvania, and settled on Pipe Creek in Maryland. There was born the father of David, who removed c. 1754 to North Carolina, then a new country. Of himself David writes: "I was born on a small watercourse, called Huwarrie, a branch of the Yadkin River, in Randolph County, North Carolina, on the 14th day of April, 1781." This would seem to locate the North Carolina habitat of the Hoover family. [Shall we not identify the Andrew Hoover of Germany, who married Margaret Fouts, with the Andreas Huber, the linen weaver, claimed by some as the founder of the family, the immigrant who came to America from the German-speaking canton of Berne, Switzerland?]

Of David Hoover who played so prominent a part in the settlement of Rich-

mond, Indiana, I make no further mention. The pioneer Hoover trail in Ohio stops at the Indiana line; but the brief Hoover connection with Warren County, Ohio, may be noted as an item of the trail. It is recorded that John, Jesse and Andrew Hoover, who had come up from North Carolina via Cincinnati, tarried for a brief time in Warren County, on their way to Miami County. Later they returned to Warren County and purchased 194.72 acres in the name of Andrew Hoover. This tract lies in Clearcreek Township, between Lebanon and Dodds—the third farm from the S. E. corner, and bordering on the northern boundary of Turtlecreek Township, about four miles N. W. of where I am now writing. Its metes and bounds today are substantially those of a century and more ago. The deed issued by President Jefferson and signed by Madison as Secretary of State, was recorded February 2, 1807. This land was sold by Andrew Hoover August 12, 1809, and the Hoovers returned to Miami County.

Jesse Hoover, eighth in number, of the children of John Hoover and Sarah Byrket, his wife, established his home one-half mile north of the old West Branch meetinghouse, and among his children was a son Eli, born Seventh Month, 16, 1839. Eli Hoover grew to manhood, married Mary, daughter of John Davis, and established his home on an eight acre plot, the N. W. corner of his father's farm. Here he pursued the ancient and honorable occupation of mending shoes, in addition to tilling his few acres; and it was here that their children were born: Eunice, Seventh Mo. 15, 1841, Allen, Second Mo. 5, 1844, Jesse Clark, Ninth Mo. 2, 1846, Rebecca J., Seventh Mo. 9, 1849, and Henry Davis, Second Mo. 2, 1852.

Early in the fifties, the mother fell into declining health. The country doctor said she had a "pulmonary disease."

UNANSWERED PRAYER

A man made a prayer to God—
A prayer accursed
Because
He meant to do his own way
From the first.
God would have answered the prayer
With rich romance,
If pause
Had been made in his own fanfare
To give God a chance.

HARRIET OLDS HENDERSON.
Washington, D. C.

Physicians of today would probably diagnose her ailment as "TB." A change of climate was decided upon, and Tenth Mo. 1, 1853 the little farm was sold. Before a change could be made, however, her condition became worse and she was unable to travel. The decision to move had come too late, and she passed away in 1854. Within a short time her daughter, Eunice, also died of a "congestion of the lungs."

Leaving wife and daughter in the old West Branch burial ground, where his father and grandparents already lay, Eli Hoover with his four remaining children removed to Iowa.

The minutes of the Monthly Meeting (West Branch) for Fourth Mo. 13, 1854, contain this entry: "Eli Hoover requests a certificate of removal for himself and four minor children to Red Cedar Monthly Meeting of Friends, Iowa. Luke S. Mote and Riley Davis are appointed to make the necessary inquiry, and if they find nothing to hinder to prepare and produce one to the next meeting." In the minutes for Fifth Mo. 18, 1854 is this entry: "Those appointed to prepare a certificate of removal for Eli Hoover and family produced one to Red Cedar Monthly Meeting of Friends, Iowa, which was approved, signed and referred to the care of the Correspondent."

No member of the local monthly meeting now bears the name of Hoover, but the name is *legion* in all the counties of southwestern Ohio. What else can be the meaning of those large families of a century ago?

When the Jesse Hoover farm one-half mile north of the meetinghouse, was sold, it was bought by Samuel Jones, and is still owned by members of his family (son and daughters). They are Friends. Their nephew, Howard Coffin, son of the late Sarah [Jones] Coffin spent much of his boyhood there. After graduating at the University of Michigan he won business success in the automobile industry and is now the proprietor of Sapelo Island, off the coast of South Carolina. Here he was host to President and Mrs. Coolidge, during the last year of the Coolidge administration.

The brick walls of the present Jones home are those of the Jesse Hoover home, and the frame house where Eli Hoover lived is still standing, though both are much changed.

Should a visitor to this region travel by auto from Dayton, he should leave the city via North Main Street and proceed up the valley of the "Stillwater" or West Branch of the Great Miami. A few miles north will be seen the Englewood Dam, a mile in length, and spanning the deep valley from hill to hill. It is the first, from the city, of a series that have been constructed to prevent a recurrence of the disastrous flood that befell Dayton in 1913. Sixteen miles

from the city, the highway is crossed by Pig Eye road, running east and west. Turning to the left or west here, at a distance of half a mile one finds at the north side of the road the old West Branch meetinghouse, now no longer owned by Friends but much dilapidated, in disrepair and used for drying tobacco. Friends built a steeplehouse in West Milton, and the congregation at the old house grew less and less, leaving the last worshiper sitting alone. South, across the road is the old graveyard, an oblong of nearly two acres, its greatest dimension being from east to west.

It may aid our sense of location if we regard the Pig Eye road as the base of a triangle, and the last mile of the highway from Dayton to West Milton as its eastern side. A short distance west of the old meetinghouse is the Butter road, the west side of the triangle, leading N. E. to West Milton, the apex. The name of the road is probably a corruption of Butler, a family of this name having resided there in the early days. The Jesse Hoover home was, roughly speaking, near the center of the triangle, the Eli Hoover home on Butter road, midway between Pig Eye road and West Milton and the meetinghouse on the base of the triangle, not far from its southwest corner.

When I visited the old premises a year ago, our national colors, in tatters and much faded, still hung from the south doorway of the west room of the meetinghouse, and from a cedar standing in the little cemetery near the Hoover line of graves. They had been placed there by the local Republican campaign committee the previous autumn, and nearby placards explained the significance of the decorations.

The Hoover row—a north and south row—is centrally located, near the south side. Two worn sandstone slabs near the edge of the Hoover plot, it is thought, mark the graves of Mary Hoover and her daughter Eunice, grandmother and aunt, respectively, of our chief magistrate. Stooping down I read a number of the "mossy marbles," not as "The Last Leaf"—I'm as cautious as Our Harlow* in confessing to length of days—yet knowing that "the names I loved to hear

Have been carved for many a year
On the Tomb,"

for two generations of my maternal ancestors are lying there.

It was with genuine interest that I visited the once familiar scenes, and recalled events and incidents of the long summer vacations spent nearby at Grandfather's in those halcyon days of boyhood.

W. R. KERSEY.

NEWS FROM OUR CANADA CORRESPONDENT

The much press-agented International Shriners Convention has come to Toronto and gone, and, in the language of Andy to Amos, "I'se regusted." Torontonians were counceled to prepare for 200,000, but the final figures at the registration booths revealed that they were short of that number by 169,900. All the hotel space in the city was booked months in advance and thousands of private homes were importuned to provide rooms at three dollars a day. Shrine inspectors were sent around to make sure the homes were good enough for the "Nobles." Many good housewives purchased added equipment with the expectation that they would be able to pay for it from Shriner fees. Cities and towns within a range of fifty miles dolled up for the business they would presumably get. Eleven miles of track was laid for the Pullman cars which would house many during their stay. Grandstands were erected along the Lake Shore over a mile in length on both sides of the street with sixteen rows of seats, for the five parades, and offered to the public at five dollars each. Rigid parking restrictions were put in effect and cars were not even allowed to drive in certain down town areas without a sticker announcing that the owner had bought tickets. What a setting! What a flop!

Housewives are wailing their losses. Downtown business men are bemoaning their foodhardiness in overstocking for the convention. Police commissioners are being reproached for undue restrictions imposed on Torontonians. The Canadian Pacific Railway blithely announces a loss of \$106,000 on its Pullman "Fez City" and charges it off to advertising. The city spent over \$40,000 of public funds which they probably would like to have back.

And now comes Mr. Imperial Potentate Leo V. Youngworth of Los Angeles and optimistically announces on the closing day that the convention had exceeded all expectations. The mythical 200,000 did not mean Shriners at all. It included all the hangers-on apparently, wives and other women, bootleggers, pickpockets, beggars, curiosity seekers, even Torontonians who bought tickets, and show people for the Midway, and Governor Richie, A.A.P.A.

The usual silly, nonsensical tomfoolery which has come to be associated with Shrine conventions were indulged in freely. But then even the tired American business man must play once in a while. The viciousness of the situation, however, is to be found in the tacit if not definite understanding that the Shriners are immune from arrest and punishment by legal authorities in convention cities.

A sort of kangaroo court is set up by the Shriners themselves and "an eminent American and Canadian jurist" sitting jointly, try all cases. Arrests, if any, are made by Shrine "policemen."

Of course even Shriners when in their right minds would not do the things they did in Toronto. But then hundreds, yes even thousands, were not in their right minds. They came, they bought, they drank! And thereon hangs a story. The Liquor Control Board, in order to facilitate the expected increase in business, opened six new stores just for the week. Statements were made, however, that liquor would not be sold to uniformed Nobles and after the convention further statements were issued that while this was not strictly legal it had been lived up to. To be sure, I am no authority on what constitutes a Shrine uniform, but if the fez, and certain curious garments "fearfully and wonderfully made" in which are employed all the colors of the rainbow, constitutes a uniform then the statements issued by the L. C. A. (Little Control Attempted) officials is all wet. I saw, not the odd case, but literally hundreds of such Orientally bedecked men coming out of liquor stores with large packages under their arms. I saw policemen in the middle of the block directing traffic so they could get across the street. I saw hundreds of drunken men on the streets. I saw innumerable liquor bottles in public places. I saw drinking in automobiles. I saw men molesting women on the streets. I saw shows which ordinarily are illegal in Toronto. I heard of many things which I cannot vouch for, as I was only in the Shrine area less than two hours altogether, and then never late at night, when, according to reports, the real "Whooppee" was being made.

But the Nobles really came to Toronto for a noble purpose. They chanted in churches on Sunday! If that does not prove it read on. They had a peace celebration! Yes, they presented the city with a peace memorial, a beautifully designed statue of a woman holding aloft two olive branches and looking southward over the waters of Lake Ontario United-States-ward. At the unveiling Governor Richie delivered a masterful, impassioned address in which he proved to the satisfaction of all concerned that the greatest hindrance to world peace was the Eighteenth Amendment and the Volstead Law. And so this beautiful figure stands looking broodingly over the United States with an expression of "How long, oh Lord? How long?"

At the conclusion of a remarkable demonstration the Shriners, unlike the Arabs of old who "folded their tents and silently stole away," noisily boarded their trains and after being de-liquored of the few thousands of dollars worth of gig-

*Harlow Lindley refuses to be known as the "oldest inhabitant" in the Quarterly Meeting he attended as a boy!—Editor.

gle soup still unconsumed at the border went on home to their families, their churches, and their businesses. They will probably never come to Toronto again, in our generation at least.

The International Religious Education Convention is coming next week. We need it.

G. RAYMOND BOOTH.

CARMEL MEETING REPORTS PROGRESS

To know, to esteem, to love—and then to part, seems to be a part of the life of the minister and his family and of a congregation. Thus it was when Mary Hiatt, feeling her work in Carmel Meeting was done, closed in August, 1929, a very successful five years pastorate with us, years that were full of blessing, comfort, and joy to both pastor and congregation. Years in which she always sought the leading of the Holy Spirit, and manifested the same to every one. It was with sad hearts we gave her a farewell reception. This same Spirit we felt and saw in the life of Mary Hiatt seemed to lead and direct in the choosing of John Compton to be the new pastor, who has filled the place very acceptably the past year, and will continue to do so the coming year. His preaching has been sound and helpful; warnings have been given, and appeals made to the unsaved to accept Jesus as their Savior. His zeal and interest in the church and community seems untiring, accomplishing much good. Twenty-three new members have been added to the church. He served as the evangelist during a revival campaign in January, being assisted by Ray and Ethel Morford. Their messages in sermon and song were uplifting to all, and resulted in five conversions and eleven renewals. More harmony seems to prevail among members since this service. Some of the members have family worship, which they find helpful. While the spiritual condition cannot be said to be perfect, many are endeavoring to hold up the standard. A good degree of interest has been shown in the various departments of work during the year. The different services of the church, Endeavor, Missionary, and Aid Societies are regularly held. There have been a few "Church Nights" with fair attendance. A contest in the Sunday school was much enjoyed and resulted in getting a few new pupils. Two good Christmas programs were given and a "New Year's watch party" was held. During the Lenten season the booklet, "The Fellowship of Prayer," was used for the prayer meeting lessons and was conducted by the pastor. He also preached on the last seven sayings of Jesus for the Sunday night services. Appropriate Children's Day exercises were held June 1st. Taking the year as a whole, we feel it has been beneficial.

WITH FREDERICK LIBBY IN LONG BEACH

Friends were very much pleased with the meetings held in Long Beach on Saturday, June 7, with Frederick Libby at the First Friends Church. A Round Table discussion group soon became a forum of 150 persons taking part in an instructive and inspiring conference with the leader. After a most satisfying dinner served by the ladies of the church, the group met for the evening's address. Double the number attended this meeting among whom were several ministers, a rabbi, and members of their congregations. The World's Friendship Forum of Long Beach had cooperated with the Pacific Branch of the American Friends Service Committee in sponsoring the meeting. Professor David Henley of Whittier College was the chairman.

In a way that was vivid, inspiring great hope and provoking sincere thought, Frederick Libby drove home each point he made with facts and enthusiasm. He is confident that the world is started on a straight, definite path toward peace. There are three trends, he says, in our modern world that are leading directly to a warless world. The first is that science is so diminishing the world through improved means of communication and transportation that it will soon be one neighborhood. When the time comes, as it will surely come, when we can fly from continent to continent between meals, borderlines will disappear. Second, armaments are continually being found unnecessary. As the guns of the western riders, the feudal castles of the Rhine, and the fortifications between states of our Union have passed from usage, so armaments are passing as a means to security. The third trend is that of substituting organized courts and law for bristling arms. Each town in the world is so organized that its people settle disputes in some sort of a court and it is certain that some day the whole of this earth will have adopted this same kind of plan for settlement of disputes.

Frederick Libby believes that the United States will enter the World Court with few dissenting voices. An economic United States of Europe is also looming over the horizon and is as inevitably to come as did the United States of Amer-

ica. In conclusion, he stated that there are two ways of finding security which men have tried: working against the race with guns and gas, and working with the race by means of cooperation, loyalty and friendship. The time has come when we must choose the latter method exclusively.

AFRICANS BECOME BETTER PARENTS

The days are so full I have found no time to finish this letter which was begun a month ago. We have had some interesting experiences. For instance, a little girl, Rebecca, had stolen some sugar cane and was so afraid her father would punish her that she would not go home. Her parents didn't know how to deal with her. We went to the village and sent for the girl to come. The neighbors all gathered in, for there are no private family affairs here. We had a good opportunity to give some needed instruction on the necessity of parents teaching obedience. They drank in every word, for these Christian parents are really anxious to learn how to bring up their children right. When we had finished, one father said very solemnly, "It seems a great responsibility to be a parent." This shows a great step in advance of heathenism. The father called his three girls to him (for he found all had been guilty), put his arms around them and drew them up close; then he talked to them in the most gentle, loving, kind way. He told them that if they would confess and not lie about it he would not punish them. So after a good deal of persuasion they came to terms; then we had a session of prayer, and went away feeling that it had been a very profitable time to all.

The monthly meetings this month have been especially interesting. While our hearts have been sad over the defeats, yet the victories have outweighed the defeats, and we rejoice as we see the Lord working. At Vikiga there were six who sought forgiveness, and three the next day; then on Wednesday a man and his wife settled a quarrel that had been going on since 1924, and went home very happy with the assurance of God's forgiveness. At Kyavakali Monthly Meeting there was a long discussion about the old custom of tattooing the body and prying out the front lower teeth. Some are trying to revive this custom, and the church very emphatically opposed this return into heathenism. They sat discussing the problems of the church until almost dark. About 4,000 Christians met for Quarterly Meeting in the beautiful grove at Mbale, a smaller company than usual on account of the heavy rains. Ten came into the chapel to pray for forgiveness.

THE SPARROW'S TRUST

Said the robin to the sparrow,
"I should dearly like to know
Why these anxious human creatures
Rush about and worry so?"

Said the sparrow to the robin,
"Friend, I think that it must be
That they have no Heavenly Father
Such as cares for you and me!"

ELIZABETH CHENEY.

HELEN FARR FORD.

SPRING GARDEN MEETING

Spring Garden Street Monthly Meeting, Greensboro, N. C., held the last monthly meeting of the year on June 11. As we look back over the past year we are deeply conscious of the guiding, over-ruling, and prospering hand to which is due all of our success in things pertaining to the Master's kingdom and his church militant.

Early in the year the Home-coming and the Roll-call meetings brought to mind most forcibly the fact of God's planting, watering and pruning of the little vine which from delicate proportions has grown to proportions which shelter and nourish souls gathered into the kingdom of God. Reminiscences are a blessing when they stir up and increase gratitude, for the past and confidence coupled with faithfulness for the future. In January, this monthly meeting joined with other denominations for a term of two weeks in a house to house evangelistic campaign which resulted in conversions, renewed consecrations and accessions to the church, not only in our own denomination but in many others. Murray C. Johnson, the pastor of Spring Garden, seems especially gifted for and called to this line of evangelism as connected with pastoral work. There was also a great reflex blessing to the membership in being called into this work. Especially did the members of the pastoral committee learn increased confidence for the pastoral work during this campaign.

The work of religious education has helped in the development of spiritual life already begun both among the junior membership and those who are older. In the spring the concern of the church for the spiritual care and development of the junior life of the church materialized in the organization of a Junior Church which, under the leadership of the pastor's wife, assisted by other members, has developed into a Junior Monthly Meeting and, with its officers and committees, is doing a most admirable piece of work. Regularly the business meeting sends delegates to the monthly meeting, and their faithfulness in the meetings for worship cannot fail to develop spiritual life and strength for the future.

As the annual reports of the different departments of work in the church have come in we have cause for gratitude to the great head of the church for his prospering hand, and renewed courage for the future. The present month is being devoted to a loyalty campaign conducted under direction of the pastor. The services are well attended and the fourth Sunday will be observed as Family Day, and the fifth Sunday as Old People's Day.

The monthly meeting has extended a

call to Murray C. Johnson and wife to continue their work as pastor another year, and they will enter upon their fifth year of this service on August 1st.

ASHEBORO STREET MEETING

Asheboro Street Meeting, Greensboro, N. C., has been unusually blessed during the spring in the number of visiting Friends who have called and brought helpful messages. Isaac T. Johnson and wife of Urbana, Ohio, spent a week-end in our city. In his characteristic way, he led the meeting to a better understanding of the implications of the Christian position in the world of today.

One Sunday evening each month the choir has given an hour of sacred music. These programs have been worshipful and uplifting. In May, the A. Capella Choir of Guilford College, under the direction of Prof. Max Noah of the department of music, gave a very fine program.

On the morning of May 4 a former pastor, J. Edgar Williams, was present and delivered the message. His many friends were glad for his brief sojourn in their midst. This date marked the thirty-ninth anniversary of the setting up of Greensboro Monthly Meeting. A special program, including reminiscent history as reviewed by Clifford C. Frazier, a charter member of the meeting and a prominent attorney of the city, and a roll-call of the entire membership. The church orchestra furnished special music. The program was followed by supper and a social hour. The Monthly Meeting has arranged to observe the anniversary each year with a roll-call service.

The Junior Church holds a fine group of enthusiastic children each Sunday. With this organization for the Juniors and younger Intermediates and a nursery for the smaller children, very few children leave after the Bible school—except where they can not persuade their parents to remain for the worship services! The Junior Church is organized as a Monthly Meeting and holds regular business sessions each month.

Doubtless the outstanding feature of the recent happenings was the visit of Rufus M. Jones on June 8. He delivered the baccalaureate sermon for the State College for Women here. In the evening he brought a wonderful message to a large congregation at Asheboro Street. Members of several other Friends meetings and representatives of other city churches came to hear him. He spoke on the meaning of salvation, identifying religion with life in his own characteristic way. With illustrations that were real windows of truth he developed his theme into a compelling conviction that every Christian must link up with the moving currents of life and influence them for righteousness.

CARTHAGE ACTIVITIES

Mothers' Day, Children's Day and Fathers' Day were all fittingly observed by Carthage, Indiana, Friends. The Mothers' Day thought was carried throughout the Bible school and church hour, the main feature of the Sunday school hour being a short pageant entitled "To Serve Mother." At the hour of worship four very impressive readings were given by Elizabeth Stone, Samuel Newsom, Avery Rawles and Clyde O. Watson, all centering in the thought of mothers of America and their influence. The service closed with a prayer for mothers by the pastor. A reverent, worshipful spirit was manifested throughout the whole service and a deeper love for Home and Mother was instilled in the hearts of many. The Children's Day program was rendered on Sunday evening, June 8, to a full house. Amid the ideal setting of a beautifully decorated stage and inspiring music the Children's Day spirit prevailed from beginning to close, as all ages participated from the tiny beginners to the older juniors and intermediates, about fifty children taking part. The program consisted of songs, drills, readings, a playlet, pantomime and tableaux. The happy spirit of childhood radiated from the faces of all the boys and girls, and the older ones were made to feel the large place that the children have in the Bible school and church and the truth of Christ's words, "Suffer little children to come unto me and forbid them not for of such is the kingdom of heaven."

The culminating service was Fathers' Day, held Sunday morning, June 15. A short program was given at the close of Sabbath school and with only a short intermission continued throughout the morning service. The program opened with a reading on "The Origin of Fathers' Day," which was followed by three recitations by Cyril Fetrich, Elmer Porter and Joyce Minor, in which the boys and girls all paid tribute to "Father." An accordion solo by Merle Majors of Knightstown and a cornet and saxophone duet by Gretta McClain and Hoyt Addison was much appreciated. Two very interesting readings were given by Isabelle Wildman and Harry Pitts, entitled "A Father's Forgiveness" and "A Father's Call." A short sermon was given by the pastor on "Father." The closing poem, "A Successful Father," was read by Rebecca Healey.

The choir, under the efficient leadership of Alta Car, rendered a splendid anthem, entitled "Like as a Father," also the Men's Quartette, composed of Jesse Healey, Clyde O. Watson, Harry Pitts and Sam Newsom, sang very impressively, "The Man of Galilee." Another accordion solo by Merle Majors and a beautiful violin solo by Lambert Hiatt of

Indianapolis, together with the inspirational music of the orchestra, added much to the spirit of the day.

There seemed to be a special covering of God's spirit over this Fathers' Day service, and every part of the program seemed to voice the message of God's love and draw all nearer to our Heavenly Father.

WITH THORNTOWN FRIENDS

During recent months several visitors were welcomed at the Friends Meeting, Thorntown, Indiana, including Richard R. Newby, Yearly Meeting Superintendent; L. O. Chasey and Murray S. Kenworthy, who spoke in ten high schools in the county in two days and was well received.

Friends here united with the other three denominations in ten days of prayer and evangelistic service closing June 8. Two services were held in each church each day, the afternoon for prayer led by one of the pastors and the evening for a gospel message. Between these services the four pastors visited the shut-ins and had a short service with them. The Friends pastor, Chester B. McKean, led three of the prayer meetings and preached three times during the ten days. Preceding this period the pastors went, two by two, and visited every home of the town and the surrounding country for four or five miles. Copies of the Gospel of Luke and of the Acts of the Apostles were placed in the homes visited. While those who attended the meetings were blest, the pastors were especially blest in this co-operative effort. Their one message was Jesus, and Jesus only, and doctrinal differences were forgotten. Their plan for visitation was so successful that they expect to continue the method of visiting shut-ins together one day each week.

TILMAN HOBSON

Glowing tributes were paid Tilman Hobson, long-time evangelist, at the funeral services in the Friends Church at Pasadena, California, attended by a large company of friends and relatives. The pastor, Edwin McGrew, was in charge and was assisted by the Methodist pastor at San Fernando where Tilman Hobson had conducted his last evangelistic campaign about a year ago. He died at his home in Pasadena, May 19, 1930, aged nearly 68 years.

At Pleasant Plains, Iowa, he was born in 1862, and moved with the family to Kansas where he attended school. He was reared in the atmosphere of old-fashioned Quaker strictness and gave proof in later life of the wisdom of that careful training. In 1886, he married Abbie E. Vail of Old Creek, Iowa, and the following year they went to Pasadena where for forty-three years they

have enjoyed each other's companionship. Four children came to bless the home, two of whom with their mother survive him.

Early in life he felt the call to Christian ministry and he became pastor at Ramona Meeting. Here began visions of possibilities in union evangelistic work. He was pastor for a time at Alamitos and then was chosen superintendent of California Yearly Meeting, from which he went into the evangelistic field. This ministry carried him and his wife fifty-three times across the continent until the name "Hobson Evangelistic Party" became almost a household word. Many persons were won to Christ in this ministry and it is said that not less than 5,000 of these have gone into definite fields of Christian service. During his last meeting in San Fernando a little over a year ago, his health began to show signs of breaking and only twice did he attempt to preach since that time. Loving hands ministered to his wants and loving ears listened to his every word during his closing days. They were glorious days of victory and vision. Loved ones long gone seemed to come and bid him welcome. Gladly and happily, the preacher, the husband, the father, the friend, slipped away to be with God. An unnumbered host of friends will rise up to call him blessed, thankful for his life and ministry. Interment at Mountain View cemetery, Pasadena.

BIRDIE V. BATCHELOR

Birdie V. Batchelor, a recorded minister of the Gospel, was born in Trenton, Wisconsin, in 1876, the only daughter of Eugene A. and Anna Huddleson Batchelor. While a young girl, she came with her parents from Winona, Minn., to Muscatine, Iowa, which has since been her home. Having graduated from high school, she took a short course in a Bible Training School and began pastoral work at Nevada, Iowa. She did evangelistic work in Iowa, Minnesota, Wisconsin and Colorado and was pastor in several meetings in Iowa Yearly Meeting, the last of which was her home meeting at Muscatine. Hundreds were brought to accept Christ as Savior through her ministry.

The last years of her life were spent at home caring for her aged parents. On May 17, she took sick with appendicitis and was taken to Hershey Hospital for an operation. All that was possible was done to save her but she passed away in the night of May 22. Her parents and two brothers, Lionel I. and Benjamin A., both of Muscatine, survive her. Her double cousin, Inez E. Batchelor, had been as a sister to her both in work and play.

Funeral services were held at the Friends Church in charge of the pastor, Viola Smith, assisted by Moses T. Men-

denhall, Yearly Meeting Superintendent, and Nettie Springer. She so thoroughly manifested the Spirit of Christ that her service, sacrifice and love were given unstintedly in her work and in the care of her loved ones. She ever remembered her invalid mother and was continually expressing her devotion by tokens of love.

THE TRUE GOSPEL FROM A BARBER SHOP

A few weeks ago, March 21, to be exact, marked the going from the meeting of Amboy, Indiana, Friends and from the nearby community of North Grove where he was located as a barber, of a very unusual and promising leader, Lige Draper. He was as yet a young man and a barber by trade, who only a few years ago in a revival conducted by Lewis W. McFarland at Amboy, had accepted Jesus Christ in real sincerity. He had in this trade demonstrated the assertion that any occupation sanctified to the service of God and man can function to the honor of the trade and the glory of God.

At the time of his death, he was superintendent of Amboy Friends Sunday school and was president of the Men's Brotherhood of North Grove. For five years before being made superintendent he had taught the Young Men's Class at Amboy, a class of twenty-five or more high school boys. And what a ministry! Although he had a meager education in school, he was an indefatigable student of the Scriptures and collateral literature relative to the problems of youth. Every Sunday he had prepared an interesting, inspiring and practical talk for his boys that gripped them for the Kingdom and better things.

His barber shop in a little neighboring town was always functioning for community betterment and uplift. He had organized a Men's Brotherhood that had welded together all the diverse community elements into a real Christian brotherhood, the influence of which had positively reversed social and moral attitudes and concerns. He and his shop had become the center of regenerating forces that were remaking a community and stabilizing Christian fellowship.

Those who attended the Laymen's Conference at Quaker Haven last September will never forget him, as his appeal for consecrated laymen in action was the high point of the conference. It was hoped and planned that this message might be carried to many other meetings. He had accepted several invitations to give the address, and had health permitted would have filled these appointments. Instead he went out to be with the Lord. It is hoped that from the inspiration of his life there will arise some volunteer to fill his place of ministry in the ranks of devoted and loyal laymen.

QUAKERDOM • AT • LARGE

Noel Buxton, M. P., who goes to the British House of Lords, is the brother of a Friend, C. Roden Buxton, M. P., and a descendant of the first Sir Thomas Fowell Buxton who married into the Gurney family.

* * * *

Rhoda Hare, the first pastor of the First Friends Church in Los Angeles, passed away at Whittier, California, on June 14. She was an Indiana Friend and had been a resident of California many years. A further notice will be published in a future issue.

* * * *

Robert Jones of the United Survey Staff in Chicago, Illinois, presented a study of the religious aspects of the Mexicans in Chicago, a study in the psychology of the religious experiences of these people, at the regular meeting of the Comity Commission held, June 4, in the Hotel LaSalle. This work is under the auspices of the Chicago Church Federation.

* * * *

Alfred Busselle, an architect of New York City and treasurer of New York Yearly Meeting of Friends since 1903 was recently elected to membership on the board of managers of Haverford College for the unexpired term of the late Daniel Smiley. Since leaving college at Haverford in 1894 he has devoted his career to a practice of architecture, specializing in country homes.

* * * *

Rayner W. Kelsey, professor of history at Haverford College, has written a fourth "Handbook of Citizenship" which bears the title "Internationalism" and is published by the McKinley Publishing Company of Philadelphia. These handbooks are aimed to supplement textbooks of American history and government and bring current topics of historical importance down to date.

* * * *

A. L. Fales, a Friend and non-resident member of Oskaloosa, Iowa, Meeting, has been associated with the American Sunday School Union for twenty-nine years as general representative for the work in Iowa, Missouri and New Mexico. During this period he has been instrumental in organizing 252 schools with a membership of more than 8,000, and has placed more than 2,200 Bibles and Testaments.

* * * *

Wilbur K. Thomas, former Executive Secretary of the American Friends Service Committee, is now associated with the Carl Schurz Memorial Foundation, Inc., at the National Office, 225 South Fifteenth Street, Philadelphia, Pa. An organization meeting was held

in New York, May 7, when officers and committees were elected. Wilbur Thomas was chosen Secretary and Assistant Treasurer and a member of the Executive Committee.

* * * *

President W. O. Mendenhall is conducting a party of twenty-four in touring Europe this summer. They sailed from Montreal, June 21, for Glasgow where they will motor through Scotland and England on their way to France, Italy and Switzerland. With them in the party are the following Friends: W. Spencer Hadley and his wife, Harry Cooney and his wife, A. F. Styles and his wife, Emma Kendall, Eunice Hill and Alice Riner, members of University Friends Church, Wichita, Kansas.

* * * *

The Friends Center in Boston, Mass., is very centrally located to be of assistance to visitors who may want directions or information about events or places of interest during the Tercentenary. Overlooking Boston Common, the Center at 120 Boylston Street, will be open every day from 9 a.m. to 5 p.m., except Saturday when closing is at noon. A cordial invitation is extended by Boston Friends to all who plan to be in the city to call and get acquainted and make use of the facilities for rest, information or other help that may be desired.

* * * *

Dr. Clifford Stubbs, an English Friend who has been a missionary in China since 1913, was killed June 5 on the street in Chengtu, Szechwan. He was riding in a rickshaw when he was stabbed in the back by an assailant and died later in a hospital. The assailant was described by the police as a Communist from Chungking. The sad news comes as a heavy blow to his many friends in England and America. A letter of sympathy and regret was directed by the American Friends Service Committee, in session at Richmond last week, to be sent his wife and to Robert L. Simkin, his colleague at the university in Chengtu.

* * * *

Dr. Stephen M. Hadley who has been connected with Penn College, Oskaloosa, Iowa, since 1887, has resigned his position and will reside in Whittier California where he will teach a few classes from Penn in 1884 and three years later became Professor of Mathematics. In 1909, he became Dean and last year resigned from that position on account of his health. At Whittier College, he will have the happy privilege of associating with President W. F. Dexter, Dean J. H. Coffin, Walter Homan, Dean of Religious

Education, and Herbert Harris, all of whom were students of his in former days at Penn College.

* * * *

Professor Arthur Stanley Eddington, F. R. S., Plumian Professor of Astronomy at Cambridge University, was recently honored by King George V. when the Knighthood was conferred upon him. Born at Kendall, England, some forty-seven years ago, this Friend has had a brilliant career. From Owen's College, Manchester, he passed to Trinity College, Cambridge, and in 1904 he was Senior Wrangler. For eight years he was Chief Assistant at the Royal Observatory, Greenwich, when he was appointed to his present position and elected a fellow of the Royal Society. He became more widely known to Friends through his Swarthmore Lecture at Friends House, London, last year.

* * * *

The Annual Palisades picnic will be held this summer on July 19. New York Friends of all four meetings unite in inviting Friends studying here for the summer to attend the picnic and get acquainted with them, with one another, and with the Palisades just across the Hudson. Readers of this are requested to send names and addresses of any Friends who are spending the summer in New York, as students or for other reasons, to Virginia Griffiths, 221 East 15th Street, New York City, N. Y. Full information about the picnic will be sent to those whose names are received. For a dozen years or more this picnic has proved its value as a means of acquaintance and fellowship.

* * * *

Along the west side of the summit of Pendle Hill in England, the last day of May, could be seen some visitors "gleaning" stray threads of wool caught on the young bilberry plants, as they walked in wind and rain from cairn to cairn. This wool when spun is destined to add to the amenities of the new Pendle Hill in the United States. Later on, the sun appearing, about twenty Friends gathered by the stream at the foot of the hill to read L. V. Hodgkin's chapter "The Shepherd of Pendle Hill." The group was international, representing the United States, Switzerland, Yorkshire and the rest of England! Some Old Woodbrookers were there, and old scholars from four Boarding Schools.

* * * *

The evening of June 6 was a very happy occasion in the Tea-room of the Friends Church in Whittier, California. George Outland, one of Whittier's faithful ushers, had arrived in the afternoon,

by auto, with his bride, Amy Long Outland, from Wichita, Kans. Oris J. Rees and wife were in the act of showing them the building and were coming to the Tea-room, when the big doors opened, and the pastor, who was just on the threshold, gave them a warm welcome. They had the great surprise of their lives. Six long tables were in view around which stood the members of both the Men's and Women's Bible Classes. Greetings were hearty and sincere. The dinner was followed by a short program, Walter E. Butler presiding, as president of the Men's Class. Some of the speakers were, Winifred Milligan, president of the Women's Class; Eliza A. Cox, teacher; Allen U. Tomlinson, clerk of California Yearly Meeting; Willard O. Trueblood, on behalf of Whittier Meeting; and Walter E. Butler on behalf of Roy Van Deman, teacher of the Men's Class, who could not be present, but who, however, sent a poem of greeting to the newcomers. Daisy Butler and Katherine Tomlinson sang an appropriate duet. George and Amy Long Outland responded with fitting remarks.

NEWS OF OUR MEETINGS

June 1, was Educational Day at the Friends Church of Denver, Colo., and Dr. I. A. Morton of the Iliff School of Theology of Denver addressed the congregation at the 11 o'clock meeting. The subject announced was "Some Goals of Christian Education." Errol T. Elliott, Secretary on Spiritual Life for the Five Years Meeting of Friends gave the sermon at 7:30 p. m. He presented important points relative to the subject, "Contributions of Christian Education for a Changing World."

* * * *

Berkeley Quarterly Meeting was held in Berkeley, California, June 6-8. Some interesting and encouraging reports were read from the several local meetings. While there is need for a deeper consecration among many people, yet there are those whom God has been using definitely in his service. The Saturday evening meeting was a missionary service. The Missionary Society of the Friends Church in Berkeley gave a very timely program which was much enjoyed. Following this, Blaine G. Bronner brought a helpful message stressing the importance of missions. The theme throughout the Quarterly Meeting was "Pentecost." The thought which was clearly presented was, that we should consecrate all we have to Christ and be filled with the Holy Spirit.

* * * *

The Friends of Denver, Colorado, are thinking in terms of Treasure Chests for the children of the Philippine Islands. At the regular Monthly Meeting of the Denver Missionary Society it was agreed

that a chest would be purchased by the Society and that the Bible school would be asked to furnish funds with which the gifts would be purchased. On Sunday morning, June 15, the chest was on display during the Bible School hour. Flora N. Henshaw, Sr., on that occasion presented the plans and purposes for filling the chest. On the following Sunday, which is the annual Children's Day in the Bible school, every member, as nearly as possible, will bring an offering of money to purchase suitable gifts for the children of the Philippines. On July 6, the chest and the contents will be presented that all may know what gifts have been chosen. Various phases of the political, social, and religious life of the people will be presented. This is to be made more realistic by the presence of Filipinos who are now living in Denver. These Treasure Chests are expressions of friendship to the people of the Philippines, and the Friends of Denver are happy to share in this adventure of good will.

* * * *

The services of the Woonsocket Meeting, Rhode Island, have been conducted in various ways this last Winter and Spring. Some have been real Friends meetings, some Sundays we had a group of the Dudley Carolers from the Dudley Bible Institute, and at other times we heard students from Brown University. Paul L. Sturges, an earnest, capable speaker, is with us and has been engaged to stay next year. A. Ward Applegate gave a very fine talk on Peace to a small gathering of Friends who met at the home of Mabel A. Thayer. A delegation attended Quarterly Meeting at Worcester, Mass. Evelyn Wilson won in the Bible Memory Contest by giving Exodus 20, and will represent the Quarterly Meeting in the final contest at Yearly Meeting. Members of the Sunday school have filled six of the "Treasure Chests" being distributed by the Federal Council of Churches to be filled ready to send to the school children of the Philippine Islands.

* * * *

The Women's Foreign Missionary Union of Piney Woods Meeting, North Carolina, met at the pleasant country

TO VACATIONERS!

When you go for your vacation this summer let THE AMERICAN FRIEND follow you. Send in your vacation address. Keep in touch with Friends and Friends' work.

THE AMERICAN FRIEND

RICHMOND, INDIANA

home of Mrs. Edwin White June 14 to celebrate the annual session. The devotional exercises were conducted by Mary Lane Chappell and at the roll-call each member responded with some fact on missions. Elizabeth White of Center Hill sang two solos and readings were given by two members. The installation of officers for the coming year was conducted by Anna P. White, when each officer was made to feel the responsibility of the appointment. An offering of \$44.50 was received and in a very pleasing manner the pageant, "How Aunt Tillie Learned to Tithe," was given. Following the program the members and guests were served some delicious ice cream on tables placed on the lawn. Color place cards made of four uneven shapes to form a square helped one to find her place. Each table had on it the name of a mission station on cardboard the color of the square held by four persons who found their partners and took their seats accordingly.

* * * *

At Worcester Monthly Meeting of Friends held at Worcester, Massachusetts, June 4, 1930, Agnes W. Harrison of South Street, Holden, Massachusetts, was recorded a minister of the Gospel, as reported by the clerk, Edith A. Roberts.

* * * *

Christian Opportunities will be the conference theme at the fifth annual Young People's Conference of Western Yearly Meeting of Friends to be held at Mooresville, Indiana, July 4-6, 1930. On the morning and afternoon of Friday and Saturday, the Bible Hour will be in charge of Ira C. Dawes. Special addresses will be given by President Dennis of Earlham College, Edmund T. Albertson, William J. Sayers, A. Ward Applegate, Mary Miers Harold, Clyde O. Watson, and Dean F. D. Kershner of Butler University. A real treat is in store for those privileged to attend.

* * * *

The program for the Pastors' Short Course of Indiana Yearly Meeting will be held at Quaker Haven on Dewar Lake, July 14-18, 1930. A series of addresses will be given by Edgar H. Stranahan, Director of Religious Education at Penn College. A Pastors' Exchange discussion will be led by various pastors of the Yearly Meeting. Dr. Thomas C. Henderson of Oberlin, Ohio, is scheduled for two addresses. Recreation periods will be under the supervision of Frank J. Long. The Evangelistic, Pastoral and Church Extension Committee of the Yearly Meeting urges all ministers who can possibly do so to be present for the opening session, Monday evening, and remain until the close at noon on Friday.

* * * *

Milo S. Hinkle, pastor of Asheboro Street Friends, Greensboro, N. C., since 1925, has resigned to pursue a three-year

course of study at Hartford Theological Seminary. With much reluctance the members of the meeting release him, as his years of work have been greatly appreciated. A testimonial banquet was given in his honor at the King Cotton Hotel under the auspices of Greensboro ministers.

* * * *

At Yearly Meeting time, Hugh W. Moore is leaving the pastorate at Winston-Salem, N. C., after eight years of service. Last winter he directed the relief work for the American Friends Service Committee at Marion, N. C., made necessary by the strikes in the textile mills. He expects to become a student at Pendle Hill this fall. Francis C. Anscombe will act as pastor after September during the College year. Francis Anscombe and his wife will attend a reunion at Kingsmead, Woodbrooke, England, where he was a student 24 years ago. They will visit several European countries during the summer. The Winston-Salem meeting experiences a loss in the removal of John Trivette and family to Guilford College, where they will reside while the younger children are in College.

* * * *

Children from the primary department up took part in the "Children's Day" program given by the Detroit Friends Sunday School on June 8th. The church was filled, and the program was worthy of such an audience. Much credit is due Elsie Waddington and Maude Chase for the splendid efforts they put forth in training the children. The Sunday school also sponsored a picnic the following Saturday afternoon. There were games and races, the winners of which received prizes, and a general good time was enjoyed by all. On June 12th a reception was held in honor of the new minister, Donald Spitzer. A good attendance of members and friends of the church turned out to welcome him and his family into their midst. Speakers at the reception were Ralph Ferris, Morton Pearson, and Ralph McAfee.

* * * *

Anderson Monthly Meeting has extended the invitation to Jos. W. Youngs and his wife to continue the good work for another year. Four successful years will have been finished by them in August. The Monthly Meeting was unanimous in extending the invitation. Thomas M. Cox, teacher of the Intermediate boys, left on June 18 for Dewart Lake with fourteen of his boys to spend the remainder of the week at Quaker Haven. G. C. Behr assisted in the transporting of the boys. Leona Wigner won the local Bible Memory Contest and will represent Anderson Meeting in the Quarterly Meeting Contest at Fairmount. Gerald Maines, president of the local C.

E. group, and Chas. Behrman, young people's leader, attended the State C. E. meeting at Indianapolis last week, the local C. E. group sending them as delegates.

SPICELAND NEWS ITEMS

Pentecost Day was observed, June 8, having been preceded by thoughtful preparation and prayerful Bible study.

Quarterly Meeting was held on June 14. During the devotional period Fred Smith delivered a powerful sermon on "Pentecost Considered as a Source of Power." Charles Hiatt followed with a few words, stressing the point that sanctification should apply to all our contacts. No one should claim sanctification whose daily life and business relations are unworthy.

Sunday, June 15, had been announced as Homecoming Day. Charles Hiatt's text in the forenoon service was. "Lo. I am with you alway." Not only in the joy of earthly reunions, or in the church services, but day by day, at home or abroad the presence of the Christ can be realized. There were 250 present at Bible school.

After a bountiful dinner in the well-equipped basement, the congregation assembled in the auditorium, where music was furnished by a choir of girls. The pastor, William O. Fox, called the roll of membership, one of each family present responding. Letters of greeting were read from absent members and former pastors. In response to an invitation Charles W. Sweet, Fred Smith and Alice W. Lawrence each spoke a few words. The principal speaker of the afternoon was Truman Kenworthy, a former pastor.

Daily Vacation Bible School began June 2, and closed with Children's Day exercises June 22. The number in attendance is greatly increased over that of last year, and the pastor with his able assistants can feel that the work is very much appreciated.

ROSA E. LEWIS

She had retired from active service as professor of history and English literature in Penn College, Oskaloosa, Iowa, in 1927 and was made Emeritus Professor of English. The following year was spent in preparing a history of the College and then she visited friends and relatives in several of the western and coast states finally residing at Whittier, California, where she passed to her reward, May 19, 1930.

Since 1874, she had been associated with Penn College, when she entered as a student. She taught school for a time and in 1885 was awarded a Master of Arts degree. For more than forty years she was secretary to the Faculty and for

eight years was Dean of Women. She pursued courses in graduate work at Bryn Mawr College, Iowa State College, University of Chicago, University of Wisconsin, and University of California. She traveled extensively in America and spent a year of travel and study in Europe.

A wise counselor and friend, she took a deep interest in the life and experience of the girls in College and was ever ready to help them think through their problems to give suggestions and encouragement. She had left an indelible impress of thorough scholarship, high ideals, and noble Christian womanhood upon a host of young men and young women who learned to recognize in her a personal friend. Her youthful enthusiasm as a teacher of English kindled a like interest in many of her students, which is carrying them to successful careers in this field. Her helpful influence will live on in the lives of her students and friends. Her well-rounded life impressed one with outstanding characteristics, chief among which was her deep interest in people.

DEATHS

Cox—At the Pennsylvania Hospital, Philadelphia, Pa., June 5, 1930, Charles Ellwood Cox, from an obscure blood infection, aged seventy-seven years. Born in Indiana, the eldest son of Benjamin and Mary Morris Cox, he was graduated from Haverford College in 1880 and for five years was principal of Friends Academy at La Grande, Iowa. In 1891 he went to Stanford University, California, and until 1900 was assistant professor of mathematics. For about twenty years he was President of the College Park Association of Friends. He married Lydia Shipley Bean in 1884 and to them were born two daughters, Dr. Anna Cox Brinton and Dr. Catherine Cox Miles, who survive him. He later married Sarah T. Walton and they made their home in Richmond. A considerable part of last winter was spent in Florida. In later years he was associated as a representative with the Provident Life and Trust Company of Philadelphia.

ONG—At Berkeley, California, June 1, 1930, Osborne B. Ong, son of Moses H. and Mary C. Ong, in his seventieth year. Born at Smithfield, Ohio, he attended Meadville College and Cleveland Bible Training School. Converted in early youth, he was for thirty-two years a minister of the Gospel. In 1884 he married Mary S. Thomasson. One daughter, one son and three sisters survive him.

ONG—At Berkeley, California, June 1, 1930, Mary S. T. Ong, wife of Osborne B. Ong and daughter of Samuel J. and Anna Hague Thomasson, in her seventieth year. Born at Dillonvale, Ohio, she attended Friends Boarding School at Mt. Pleasant, Ohio, and the Wesleyan University, Delaware, Ohio. A birthright member of Friends, she was converted in early childhood and for twenty-five years was a minister of the Gospel. Two of their three children survive: Mrs. Lester Ready and Ralph Osborne Ong. Funeral services were conducted at Friends Memorial Church by the pastor, L. Clarkson Hinshaw.

Read It or Leave It!

A Corner of the Paper
in which We May Talk
Shop, and be Personal

To appear Once in a While if not Oftener

What havoc is wrought by suppression of personality! By a slavish obedience to custom and convention! The new psychologists and the behaviorists to the contrary notwithstanding, there is a goodly amount of personality that *ought* to be suppressed. But we are not speaking here of the mainsprings of our moral existence. We are referring to those harmless, recreative impulses, which if indulged, would make life for the indulger more colorful and diverting and would work no kind of harm to one's neighbors.

What we need is more individual declarations of independence—*independence* of other people's opinions in matters of mere personal and incidental inclinations. In essentials, unity; in non-essentials, liberty; in all things, charity. That's what we are trying to say. People generally are becoming prosaically conventionalized because they are, in effect, saying, in non-essentials, unity. A little harmless self-expression now and then is relished by the best of men.

"Sure, but what's it all about?"—we can hear some impatient reader exclaim. All right, for example: A most conventionally proper friend astounded us when he confided to us the other day that he has a consuming desire to wear a high hat and a frock coat—but he refrains for fear of being different. Why shouldn't he yield to his harmless malady? Life would be less drab for him and he would give his friends a new topic of conversation. On the other hand, we have a mature and dignified friend who disdains a hat and has the courage to join the rah rah boys who go around hatless. Why shouldn't he, if he feels that way about it regardless of the fact that people sometimes tap the dome significantly when he passes along the street? We also have two gentle-souled but high spirited friends who, feeling that slavish obedience to the dead hand of medieval custom ill becomes the democracy of a Quaker college, resolutely decline to rig themselves up in the snobbery of academic costume on state occasions. We glory in their conscientious spunk—all the more, no doubt, because we agree with them and act accordingly. We admire, too, the man who, dressed in a business suit, can enjoy a good dinner amidst a vast expanse of stiff shirt fronts.

Again somebody interrupts: "Well, Read It or Leave It, do you have the

courage of some impulse that sets you off as a little different?" We do, and that's just what we are leading up to. We shall probably lose caste with some of our readers, but we must be true to our little preaching. When taking a stroll we dearly love to carry a cane—and what's more, we carry it. To be sure, people in these parts gaze upon us variously, according to the point of view—some with suspicion, some with mild contempt, others with humor and yet others with pure curiosity. From our friends we have long ago become inured to bromidic suggestions of advancing decrepitude and that sort of thing. But what care we? We are having a good time, and thrill with a sense of emancipation.

One of our best friends, a man of dignity and standing in the community who lives not more than a hundred miles from us, is about as dippy about a walking stick as we are. He has a beautiful cane which he brought home from Europe, but does he carry it? Not he. But he looks longingly and enviously at us as we go walking by. Perhaps he thinks we haven't much dignity and standing to lose. Whatever we may have that will be lost by our swinging a cane isn't worth maintaining, say we.

There's a queer quirk here in the personality of our friend. When it comes to standing up for his convictions and a new idea that is different he is a regular lion heart who never bats an eye in surrender. But when it comes to humoring a harmless impulse from which he would get wholesome enjoyment, his heart becomes a sheep's heart. Queer, isn't it. Incidentally, we hope to be on our way to Europe before he sees this. 'Twere better so. And not so incidentally, we look forward to bringing home with us another cane to add to our collection. And having brought we shall carry it. Just watch us go by!

IT COULDN'T BE "BETTA"

Dear "Read It or Leave It:"

I have just been reading your bicycle reminiscences of that period—much maligned but dear to middle-aged memories—known as the "mauve decade."

We also possessed a first bicycle. The "we" in our case is a true plural. Three of us owned the first three female bicycles to enter our village. Thereupon or soon after we became known, I may say, both in theory and practice as "fast Friends."

Not all of our expeditions were of a worldly nature. I remember the Monthly Meeting that we attended in South Yarmouth. It was not a "century run" but more miles, there and return, than we had anticipated. Two memories of the day stand out strongly: the very welcome and much appreciated dinner, and the "header" that befell one of us on our

return over the long, hilly, sandy road through Mashpee woods.

This is (not) for publication—just a "hail and farewell" from those dear, dead "gay nineties."

Sincerely thine, TISBETTA THUS.

JUST WHAT WE NEEDED!

Some of our concerned friends know what is good for us. In anticipation of our going abroad, comes now Clara Maris Wells of Orland, California, with the gift of an old leatherbound book containing the diary and religious meditations of Samuel Scott, an 18th century English Friend. Our California friend suggests that it will supply timely reading aboard the good ship "bound for ports of missing men," including Quaker editors.

The quaint little volume has interest apart from its contents. On the fly leaf appears the name of George Tatum, a brother of Laurie Tatum, who became the boy Herbert Hoover's guardian, following the death of Herbert's father.

In the letter accompanying the book our friend gently suggests that it would be well for the author of "Friendly Tales of Foreign Trails" to include a little of the seriousness and piety of Friend Scott in such writings as we may send back to THE AMERICAN FRIEND. We shall try to profit by the suggestion.

As a matter of reciprocity, considering that C. M. W. is ministerially inclined, may we quote for her edification a brief passage from the diary which was recommended to us for reflection and profit. The reference has to do with his spiritual exercises at a Friends meeting: "I sat down with a degree of freshness; but speaking a second time I seemed to flatten both myself and others."

Perhaps more anon from the passages of this stimulating volume.

WE LIKE THE RESPONSIVE CHORDS

Dear Read It:

Your book reminiscences have touched a responsive chord. I did not have "Uncle Tom's Cabin" in my childhood, but another thrilling novel was similar, "Old Hepsy," and was worn out by the frequent readings of myself and sister, Alice Lewis Pearson. Another book that suffered the same fate was "Miss Gilbert's Career," which I was pleased to see in your list. It was Alice's special favorite. Our mother, if I remember correctly, procured this book and Holland's (Timothy Titcomb's) "Lessons in Life" and "Letters to the Young," charming essays, when she was a student at Earlham College. These books and some old *Harper's Magazines* (which you could not have if they were still in existence, no matter how much you might hint) she took west when she married a young Iowa doctor. I remember Thomas Nast's illustrated articles about mountain

whites in the South. The old *Scribner's Magazine* (changed to *Century*, later) we borrowed from the Worcester family and read Frank Stockton's Rudder Grange stories, etc.

David Worcester was a brother of Joseph, the lexicographer, and a Harvard graduate. He and his family were very generous with the reading matter in their home, including *Saint Nicholas*, and later "Figs and Thistles" and very much more. The *Youth's Companion* became a steady visitor in our home when the eldest was about ten and continued for twenty-five years to bring us the stories of C. A. Stephens, and other entrancing writers. In the early days there was some criticism from visiting ministers or other concerned Friends regarding the *wild* adventure stories in this paper, but about the wildest adventure it may have inspired in our family was Alice's going away to Japan—as a missionary. I feel that this "reading course" I have sketched had much to do with forming a taste for the best in literature.

If my brother Walter E. Lewis were writing this, I am sure he would put "Swiss Family Robinson" at the head of the list.

MARY H. LEWIS.
Pasadena, Calif.

BIRTHS

HENDRIX—To Mr. and Mrs. T. F. Hendrix, at Clinic Hospital, Greensboro, N. C., May 23, 1930, a daughter, Bettie Ann.

OTT—To Charles and Elizabeth Levering Ott, at Morningside Hospital, Tulsa, Oklahoma, June 18, 1930, a son, Robert Charles.

ROSEDALE—To Selmer M. and Margaret White Rosedale, Whittier, California, June 7, 1930, a son, William Selmer.

SMITH—To Ernest L. and Ruth Smith, Woonsocket, R. I., April 8, 1930, a son, Gerald Slater. Ernest L. Smith is a member of Smithfield Monthly Meeting.

WILLIAMS—To Dr. and Mrs. George Dee Williams, 2366 Forest Park Avenue, St. Louis, Missouri, June 10, 1930, a son, Evan William.

MARRIAGES

MILLAY-DYKSTRA—At the home of the bride's parents, Mr. and Mrs. Walter Dykstra, near Murdo, South Dakota, May 24, 1930, Stella Irene Dykstra and Edward Millay. She was graduated from Nebraska Central College and taught school for a time. A wedding trip was taken through the Black Hills and Colorado.

LEDLIE-ROBERTS—At the home of the bride's parents, Dr. and Mrs. D. W. Roberts, Des Moines, Iowa, June 12, 1930, Ruth Virginia Roberts and Thomas A. Ledlie. Percy M. Thomas, minister.

SNELSON-SPRONG—At the Friends Church, Friendsville, Tennessee, May 22, 1930, Loran R. Snelson of Friendsville, Tennessee, and Mary A. Sprong of Richmond, Indiana. Clyde A. Milner of Earlham College, minister.

MACY-CLARK—At the home of the bride's parents, Westfield, Indiana, May 25, 1930, Julia Dell Clark and Willard John Macy, members of the Friends Meeting here. Charles W. Swander, minister. They will reside in Anderson, Ind.

GAW-SWANDER—At the Friends parsonage, Westfield, Indiana, May 31, 1930, Sarah C. Swander, daughter of the pastor, Charles W. Swander and his wife, and Harold P. Gaw of Middletown, Ohio. Charles W. Swander, minister. They will reside at Middletown.

DEATHS

BENITEZ—At Holguin, Cuba, June 11, 1930, Manolo Benitez, of typhoid fever. When a lad of five years he was taken into the home of Zenas L. and Susie J. Martin, where he lived as a foster son. He studied in the Holguin school and at Westtown, Pa., where he was graduated in 1925. He returned to Cuba to assist Zenas Martin. He leaves a wife, Elma Escobal Benitez.

HEDGES—At the home of her daughter, Olive Hedges Payne, New Castle, Indiana, May 18, 1930, Emma Cook Hedges, daughter of Jesse and Abigail Stafford Cook, in her seventy-fifth year. She came of a long line of Quaker ancestry and was a birthright member of Duck Creek Monthly and Spiceland Quarterly Meeting. In 1874 she was married to John F. Hedges and settled in New Castle. Five children came to bless their home, four of whom survive their parents. A charter member of New Castle Monthly Meeting and of the W. C. T. U., she was actively interested in the work of the Yearly Meeting and of the Five

CHURCH VACATION SCHOOLS

Should use Frank W. Dell's Slides on "What It Means to Be a Christian." For special offer of a large Christian Service Flag on all rentals until July 1, write George Taylor, 211 East Hadley Street, Whittier, Calif.

SCATTERED SEEDS

An illustrated Monthly Magazine for children. Published under care of the Race Street branch of Friends. Send 75 cents for one year's subscription to Scattered Seeds, Dept. A, 1515 Cherry St., Philadelphia, Pennsylvania.

FOR SALE

Homes with modern conveniences, water, electricity, telephone, mail, Friends Church, grade school, high school and college, paved highways, stage route, fruit district. Homes ready to occupy at prices from \$3,000 to \$6,000. Special interest taken in people of Quaker Faith. Write A. W. Leonard, Resident Agent, Roseville, Calif., Rt. No. 1, Box 54.

The American Friend

Authorized by the Five Years Meeting of Friends in America

Published weekly by

THE FRIENDS PUBLICATION BOARD
Richmond, Indiana

Alvin T. Coate, Chairman.....Indianapolis, Ind.
Isaac T. Johnson, Secretary.....Urbana, Ohio
E. Harrison Scott, Treasurer.....Richmond, Ind.
Wm. O. Mendenhall.....Wichita, Kan.
Arthur M. Charles.....Richmond, Ind.
Homer L. Morris.....Reading, Pa.

Subscription Price \$2.00 per Year
Foreign, 50 Cents Extra

Make all checks and money orders payable to
Business Department
THE AMERICAN FRIEND
Richmond, Indiana

Address all correspondence having to do with the
Editorial management of the paper to
EDITOR AMERICAN FRIEND
Richmond, Indiana

Advertising rates given on application
Address Business Department

Years Meeting. Her home was one of hospitality and she is lovingly remembered by a host of friends. For thirty years she served as a member of the Henry County Board of Charities.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lassing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN

First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmont car to Linwood Ave. Bible School 10:00 a. m. Meetings for Worship 11:00 a. m. Christian Endeavor 6:30 p. m. Send names and addresses of people coming to Detroit to J. G. Mendenhall, 1202 Euclid Ave., West.

LOS ANGELES, CALIFORNIA

Friends Meeting, 950 W. 17th St., corner of Toberman. Sabbath Meeting for worship, 11 a. m. Bible School, 9:45 a. m. Ernest Lamb, Minister.

PASADENA, CALIFORNIA

First Friends Church, Corner Raymond Avenue and Villa Street. Bible School 9:30 a. m.; Worship 11:00 a. m. and 7:30 p. m.; C. E. 6:30 p. m. Prayer Meeting, Wednesday 7:30 p. m. Brotherhood Dinner Programs second Tuesday each month at 6:30 p. m., September to June. Pastor, Edwin McGrew, 505 N. Raymond Avenue, Phone Terrace 6369. A cordial welcome awaits you.

Out of Brotherly Love grew the Provident Mutual

In 1865 a group of Philadelphia Friends met to form a cooperative association in which they could insure their lives and the lives of other Friends throughout the country. This institution became the Provident Mutual Life Insurance Company. While other than Friends are welcome to its benefits, the Company has held closely to the ideals of thrift and good stewardship practised by its founders.

Provident Mutual

Life Insurance Company of Philadelphia

Founded 1865